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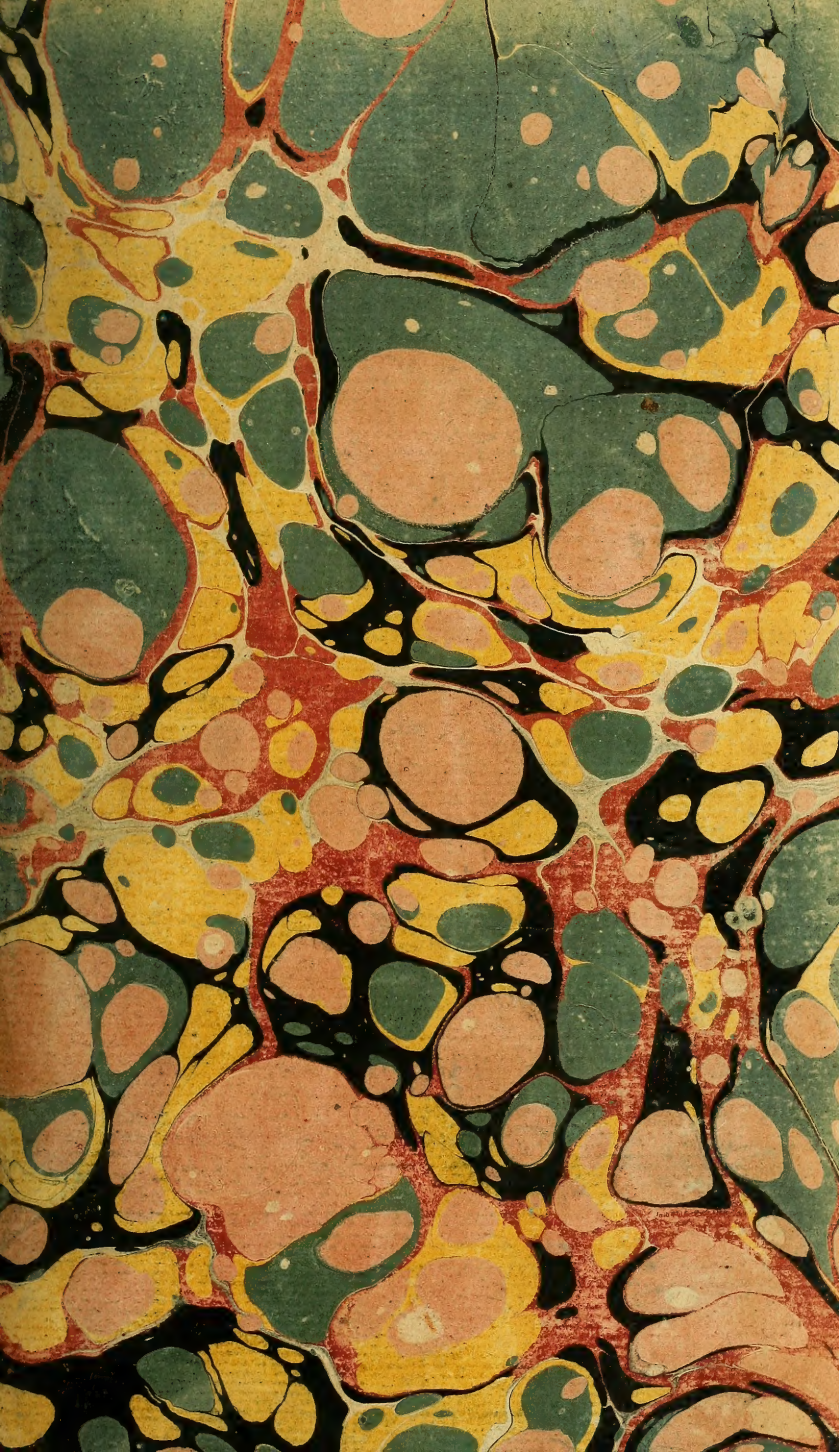


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THE
ARMINIAN MAGAZINE:

CONSISTING OF

EXTRACTS

AND

ORIGINAL TREATISES

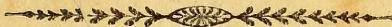
ON

General Redemption.



VOLUME I.

For the YEAR 1789.



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TO THE
S U B S C R I B E R S

FOR THE

Arminian Magazine,

BRETHREN AND FRIENDS,

WE are not ignorant that the Gospel has been preached in the eastern and northern parts of these United States, from the earliest settlement of the country; but this has been done chiefly, though not entirely, through the Calvinistic medium: the consequence of which has been, that the religious books in general which have been circulated in those parts, and in some measure through the southern states, have more or less maintained the doctrines of unconditional election and reprobation—that “GOD is” not “loving to every man,” and that “his mercy is” not “over all his works;” and consequently, that “Christ did” not “die for all,” but only for a small select number of mankind: by the means of which opinions, Antinomianism has insensibly gained ground, and the great duties of self-denial, mortification, crucifixion to the world, and all the other severe but essentially-necessary duties of religion, have been too much neglected and despised.

Indeed, we are persuaded there are many professors of religion, who think it exceedingly strange, when any appear as preachers or writers, who believe not the doctrines of unconditional election and reprobation, and, what follows of course, the infallible and unconditional perseverance of all that ever have believed in Christ. However, in this Magazine very different

ferent opinions will be defended. We maintain, That "GOD
 "willeth all men to be saved," by speaking the truth in love :
 by arguments and illustrations, drawn from scripture and
 reason ; proposed in as inoffensive a manner as the nature of
 the thing will permit ; and founded on the wisdom, goodness,
 mercy, justice and truth of the Almighty, the nature and fit-
 ness of things, and the learned and faithful testimony of some
 of the greatest writers of different ages and nations. Not
 that we expect it will be read by men of warm spirits and ri-
 gid principles. Our title-page alone will be more than enough
 for such. We wish not to enter the lists of controversy with
 any particular person. What we aim at, is the benefit and
 instruction of those for whom we both write and publish—the
 members of our own society, and the truly-serious and candid
 of every denomination : as well as to shew from the sentiments
 of many ancient and modern divines on these polemical points
 of divinity, that John Wesley, who has so eminently distin-
 guished himself as a writer on the Arminian side of the ques-
 tion, was no more the first maintainer of these doctrines, than
 George Whitfield was of the doctrines of unconditional elec-
 tion and reprobation, and their consequences.

To this end our Magazine shall contain some of the most
 remarkable tracts that have been written on the universal love
 of GOD, and his willingness to save all men from all sin. To
 these will be added original pieces, written either directly on
 this subject, or on those which are equally opposed by the pa-
 trons of particular redemption.

We know nothing more proper to introduce a work of this
 kind, than a sketch of the life and death of Arminius : a
 person with whom those who mention his name with the utmost
 indignity, are commonly quite unacquainted. It is true,
 there is no such account of his life extant, as one would ex-
 pect to be given of so great a man ; (at least, none such has
 come to our knowledge :) but even an imperfect account is
 better than none, and may serve to remove abundance of pre-
 judice from candid and impartial men.

We

We desire to guard against all unkind and unchristian reflections: nor would we even use the appellation of Calvinist, if it was not for the sake of distinction. Indeed we believe the Calvinistic system has passed its meridian, and is declining in the Christian church. If we are rightly informed by those who have the greatest opportunity of knowing, it is far from being so popular as some narrow minds would suggest. Whatever was the case in times past, very few now receive it even in Holland. In Germany, Sweden, Denmark, and Geneva itself, it is generally rejected: and the case is the same with a large majority in England and Ireland.

That the subscribers may not purchase polemical divinity at too great an expence, we shall insert in each number an original sermon on subjects curious, critical, interesting, and elegant, written by our well-known and much-respected friend John Wesley, (all of them, since he has passed the age of seventy, and some of them within the last year:) which may convince those who are ignorant of him, that he is not, as some have falsely advanced, in his second childhood; and that his exercising the episcopal office for the forming of our church in America, was not the fruit of infancy in him or in us. And in order to afford our readers a still greater variety, we shall, in the course of our publication, introduce remarkable events, the lives of eminent persons, letters, journals and poetry. The difficulty of communication on this extensive continent obliges us to move on slowly: we shall therefore only publish a volume every other year. And as we find that the universalian system, which is as different from ours as the particular, and is only the velvet part of Antinomianism, (being the unconditional salvation of the whole, as the other is the unconditional salvation of a part,) has found its numerous votaries, we shall deliver our sentiments on this subject in the course of the work.*

But

* The sermons that will be inserted, have been lately published in Europe, but none of them in America.

But if, after all, any should prejudge us, and esteem our Magazine as a pernicious publication, we beg they will be so kind as to examine every scripture and argument with justice, reason and revelation, and weigh them faithfully in the balance of the sanctuary, instead of falling on the authors and compilers, while they leave the arguments and scriptures untouched.

We do assure the subscribers that the work is undertaken purely to promote the glory of God, and their edification. The profits arising therefrom shall be applied as the wisdom of the Conference shall direct; in carrying on, for instance, our plan of Christian education, or in sending missionaries among the Indians and opening schools for their children. This will we do, if GOD permit.

But, above all, we exhort you to seek truth for its own excellence, as a guard against unchristian tempers and practices. The height of our ambition is, to be sound in doctrine, genuine in experience, holy in our conversation, patient in suffering, and frequent and fervent in prayer. That you may concur with us in these things, is the wish and prayer of your servants for Christ's sake,

THOMAS COKE,
FRANCIS ASBURY.

NORTH-CAROLINA, }
April 10th, 1789. }

THE

Arminian Magazine,

For JANUARY 1789.



*A SKETCH of the LIFE of ARMINIUS, extracted
from an Oration spoken at his Funeral.*

IT has been justly observed, that the lives of learned men seldom afford a very ample field to the biographer. Study and retirement give occasion to few of those incidents, which excite the curiosity, and engage the attention of mankind. It is not to be wondered at, therefore, that at so distant a period, and with such scanty materials, we are incapable of affording the most interesting account of the life of *Arminius*. The oration which is prefixed to his works was spoken by *Peter Bertius*, a cotemporary divine. It is dated the 22d of October, 1609, the day of his interment. We pass over the eulogium on the dead, though perhaps never more deservedly bestowed. The few circumstances relative to his life, we have set down as we found them.

James Arminius, or *Hermanfon*, was born in the year of our Lord 1560, at *Oudewater*, a little town situated on the *Isalo* once celebrated for its pleasant situation, and the frugality and industry of its inhabitants. He lost his father during his infancy, who left his mother, a pious woman, with three children.

There was at that time in the town, a respectable clergyman, named *Theodorus Æmylius*, a man famous for his singular holiness and erudition. He was educated a papist, but
being

being convinced of the errors of popery, he was constrained to desert his country, and had from time to time taken up his residence in different parts of the continent. This worthy man, discerning the traces of superior genius in young *Arminius*, had him instructed in the rudiments of the learned languages at *Utrecht*, where he then resided. Nor was he wanting in earnest exhortations to him, to dedicate himself to God: an advice which he had the satisfaction of seeing him even then most seriously embrace.

Arminius had been some years at *Utrecht*, when his patron was called of God to receive the reward of his labours. However, he was not left without a friend: *Snellius* was just then on a visit to his own country, which he had been constrained to leave, to avoid the oppression of the *Spaniards*. Returning to *Hesse* in the year 1575, he took *Arminius* with him. Scarcely had *Arminius* taken up his abode in *Hesse*, when he was alarmed by an account of the utter destruction of his native place by the *Spaniards*; the foldiers of the garrison being slain, the citizens butchered, and the houses burnt. It may be supposed, a report of this kind must give him the keenest distress. He immediately went to *Holland*; and how great was his concern, on finding the place which gave him birth, reduced to a heap of ruins, and learning, that the greater part of the citizens, amidst whom were his mother, sister, brother, together with his more distant relations, had perished in the general carnage?

After bidding a melancholy adieu to the remains of his native town, he returned on foot to *Hesse*. But soon after, hearing that a new college was opened under the auspices of the Prince of *Orange*, he once more returned to *Holland*. He took up his residence at *Rotterdam*, where he met with most of those who had escaped from the destruction of *Oudewater*, together with many religious persons who were banished from *Amsterdam*. *Peter Bertius*, the pastor of the church of *Rotterdam*, at the request of the friends of young *Arminius*, took him to his house. Struck with the amiable disposition and uncommon genius of the lad, he thought with his friends, that he could not be situated more advantageously

geously than at this new academy. His proficiency here was uncommon. *Danæus*, the professor of divinity, would often urge his example, both as a Christian, and as a scholar, on his fellow students. In the year 1582, the senate of *Amsterdam*, willing to afford him the utmost means of improvement, sent him to *Geneva*, at that time accounted the great seat of theologic knowledge. Here he heard the celebrated *Theodore Beza* explain the epistle to the *Romans*. To him he attached himself, with all the diligence which his intense thirst for knowledge could inspire. Yet after some time, being a great admirer of the philosophy of *Peter Ramus*, which was not much regarded at *Geneva*, he removed to *Basil*. On his leaving *Geneva*, the faculty of theology there, presented him, at the public expence, with the degree of Doctor in Divinity.

After he had resided some time at *Basil*, he returned to *Geneva*. But he found most of the students, his countrymen, whom he had left behind him, were returned home. A few of them were gone into *Italy*. There was at that time a professor of philosophy, *James Zabarelli*, who read lectures at *Padua* with considerable reputation: *Arminius*, desirous of hearing him, agreed with one of his countrymen, who was yet at *Geneva*, to take a journey into *Italy*. During his stay at *Padua*, he taught logic to some Germans of fortune. From *Padua* he travelled through *Italy* to *Rome*. He would often express to his friends the satisfaction he had, in visiting *Rome*; declaring, that nothing but being present there, could have afforded him any just conception of the iniquity which abounds in that seat of antichrist. On his return from *Italy*, he staid some time at *Geneva*; from whence, at the request of his patrons, he went to *Amsterdam*. He now proposed himself as a candidate for the ministry, being abundantly recommended by *Beza*, and other eminent divines of *Geneva*. And no sooner did he appear in the pulpit, than his reputation was universally established. His fine understanding, his deep erudition, his extensive knowledge of the scriptures, and above all, his lively piety, and fervent zeal for the welfare of

men's souls, acquired him the general esteem and admiration both of the clergy and laity of *Amsterdam*.

About this time there was a little tract handed about at *Delf*, intituled, "*An Answer to some of the arguments of Beza and Calvin on Predestination, being a comment on the ninth chapter to the Romans.*"

This book was sent to *Arminius* by *Lydius*, (who had formerly been a pastor in the church of *Amsterdam*, and was at that time a professor in the new college of *Friezland*) together with an earnest entreaty, that he would undertake the defence of *Beza* against its authors. *Arminius* was not averse to the task, especially as *Beza's* notions, from his long residence in *Geneva*, were perfectly known to him. But after an attentive consideration of both sides of the question, after weighing every argument with that caution which the public declaration of his sentiments so loudly demanded, he found, he had engaged in a task he was not equal to. In short, he was convinced, that the party he had undertaken to defend, were in the wrong, and that the people of *Delf* had only made use of the rights of humanity, in declaring their dissent from error, though advanced under the most respectable authority. He was convinced that *Beza* was mistaken, in asserting, that GOD, by an eternal decree of predestination, had determined unconditionally to elect to eternal salvation, those whom he had not yet created. Nor could he agree with those of *Delf*, who maintained, that GOD, having decreed to create, and foreseeing the fall, yet had determined to elect some, without any antecedent reference to Christ Jesus. He, on the other hand, thought with *Melancthon*, and many more, that GOD, considering man as created and fallen, had chosen to himself those, who, by a holy faith, would become obedient to the heavenly calling. Yet, it is not strange, that when *Arminius* asserted this, many a warm bigot endeavoured to represent as an innovator, one who dissented from the received doctrine of his church. Although indeed, their confession of faith was then quite silent on these articles. Yet, notwithstanding many secret ill offices done him, he ever lived in the utmost affection and harmony

mony with his colleagues of *Amsterdam*. Mean time, from others he underwent almost continual persecution, and was treated with the most flagrant injustice. Thirty one articles, containing many things which he utterly denied, as well as the most senseless and wilful misrepresentations of what he maintained, were circulated through *Holland*, as an exact code of his doctrines. He more than once, in his answer, complains of his enemies making him a fool, as well as an heretic. The declaration of his opinions, which he spoke in an assembly of the States, serves at once by facts to evidence the unfair usage he met with, and to proclaim to the world as manly and rational a system of divinity, as any age or nation has produced. His uncommon mildness and forbearance, rendered still more extraordinary by the age in which he lived, is apparent in every page of his writings. And his disputes with the celebrated *Junius*, and our English *Perkins*, on the subject of predestination, are, for the polite and generous manner in which he has conducted them, an honour to human nature.

On the loss of *Junius*, and the elder *Frelcatius*, it was deemed necessary to supply their place in the college, with some professor, who might establish its reputation. The eyes of all were presently turned on *Arminius*. He had now exercised the ministerial function near fifteen years at *Amsterdam*. It was not without repeated denials, and at the earnest request of some of the most respectable persons in *Holland*, that the people of *Amsterdam* could be prevailed upon to part with a man, whom they so highly esteemed. It was with the utmost difficulty, that the guardians of the college, together with some of the most celebrated *Dutch* ministers, deputed by the Prince of *Orange*, were able to prevail on the congregation of pastors and elders, to spare a man, whom they deemed so great an honour to their society. Some, however, were found to cast invidious reflections on his orthodoxy. The matter was therefore debated in the presence of the guardians of the college and some of the most respectable divines. It was by them determined, that all reflections of that kind were unjust,

just, that he had made only a proper use of his liberty of speech in the pulpit, and that he had not, in any case, advanced any thing repugnant to the religion of Jesus Christ. He therefore succeeded, in the year 1603, as professor of divinity in the place of *Junius*. There are yet extant, two testimonials; the one, from the church of *Amsterdam*, signed by its pastors; the other, in the name of the class there, expressing their approbation of his life and manners while among them, in the strongest, and most honourable terms.

No sooner had he taken on him his new office, than he set about correcting the depraved taste of many of the students in divinity, who, leaving the scriptures, and those necessary truths which they unfold, had busied themselves in a variety of questions, as unimportant, as they were abstruse. While he cautioned them to beware of that knowledge which puffeth up, he urged them to obtain that love which edifieth. Indeed, it was the constant endeavour of his life, to reduce religion to its primitive simplicity; to point out the few truths which are necessary to be believed, and to urge mankind to believe them with the heart unto righteousness.

It had been reported at *Leyden*, that the professors in theology disagreeing in certain doctrinal points, a synod would be necessary to settle the matter. This occasioned a public instrument signed by the rector of the college, together with *Arminius*, *Gomarus*, and *Frelcatius*, declaring the perfect unanimity of the professors in every thing fundamental. Yet this did not prevent the matter being taken some time after into consideration by the States, which at length produced the famous synod of *Dort*. In the mean time, *Arminius*, by a constant attention to the business of his calling, and by too much study, joined to that anxiety of mind which his particular situation exposed him to, was seized by a dangerous illness. At first, he was incapable of attending to business; afterwards, having a little ease at intervals, he remitted nothing of his former diligence. He went repeatedly to the *Hague*, at the request of those in power, where he delivered before the States, that elegant compendium of his
 opinions

opinions which we find in his works, under the title of *declaratio sententiæ*. He expressed great satisfaction to his friends, in thus having an opportunity of acquainting his rulers with his genuine sentiments, being well assured, that to have justice done it, his cause need only to be known. On his return, his disease again attacked him with such violence, that he was under a necessity of declining another journey to the *Hague*, which had been appointed. He acquainted the States by a letter, that they should have his papers unfinished, as he was constrained to leave them: that so far from doubting the truth of what he had advanced, he was more and more convinced, it was the sense of scripture: And that he found himself perfectly at ease, in the thought of rendering to GOD an account of those doctrines, which he had ever maintained.

His disease now daily increased, and soon acquired sufficient strength to baffle every attempt of the ablest physicians. It seems, during his illness, his left eye became dim. Did not the history of mankind afford us strange instances of the delusions of religious zeal, it could scarcely be credited, that this was, by many, deemed the just judgment of God upon his heterodoxy: Yea, and scripture was brought to prove it. What, said they, is it not written in *Zechariah*, "*Wo to the idol-shepherd that leaveth the flock; the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened?*" Could any thing more exactly suit? Only in the present case, it was the left eye. During his illness, he abated nothing of that cheerful, open manner, for which he was so generally esteemed during his health. His pains were great; but sustained by a hope full of immortality, they were not greater than he could bear with the utmost patience and resignation. Finding that he was now beyond the reach of medicine, his physicians desired him to set his house in order, and give his last commands. Willing, as far as might be, to obviate the unjust judgment of those who abhorred him, on account of their difference in sentiment, he dictated the following clause, to be added to his will. "Above all, I commend
" my

“ my spirit to GOD, its faithful Creator and Saviour, before
 “ whom I have walked in my profession and calling, with a
 “ good conscience, in simplicity and sincerity. I call him
 “ to witness, that I have advanced nothing but what, after
 “ the most attentive consideration, I have deemed the sense
 “ of scripture : and that, in whatsoever I have advanced, I
 “ have had in view only to extend the knowledge of the reli-
 “ gion of Christ Jesus, the worship of GOD, and the common
 “ holiness and peace of all.” After repeating some devout
 ejaculations, he resigned with joy his soul into the hand of
 him who gave it. He died on the 19th of October 1609,
 in the 49th year of his age.

The judgment of a candid and pious Calvinist concerning
 this truly great man, you have in the life of Sir *Henry Wotton*,
 then provost of *Eaton* college. “ In my travel toward *Ve-*
niçe,” says Sir *Henry*, “ as I passed through *Germany*, I rested
 almost a year at *Leyden*, where I entered into an acquaint-
 tance with *Arminius*, then the professor of divinity in that
 university; a man, much talked of in this age, which is made
 up of opposition and controversy. And indeed, if I mistake
 not *Arminius* in his expressions, I differ from him in some
 points. Yet I profess my judgment of him to be, that he
 was a man of most rare learning. And I knew him to be of
 a most strict life, and of a most meek spirit. And that he
 was so mild, appears by his proposals to Mr. *Perkins*, from
 whose book, *Of the order and causes of Salvation*, *Arminius*
 took the occasion of writing some queries to him, concerning
 the consequents of his doctrine, intending them to come
 privately to Mr. *Perkins*’s own hands, and to receive from
 him a like private, and a like loving answer. But Mr.
Perkins died before those queries came to him. And it is
 thought, *Arminius* meant them to die with him; for though
 he lived long after, he forbore to publish them. But his
 sons published them since his death. It is pity, if GOD had
 so pleased, but Mr. *Perkins* had lived to see and answer those
 proposals himself, for he was also of a most meek spirit;
 and though, since their deaths, many have undertaken to
 clear the controversy; yet they have rather satisfied them-
 selves,

selves, than convinced the dissenting party. And doubtless, many men, who may mean well, many scholars, who may preach well, shall never know, till they come to Heaven, where the questions stick between *Arminius*, and us. And yet they will be tampering with, and thereby perplexing the controversy; and therefore justly feel the reproof of St. *Jude*, for being *busy bodies*, and for *meddling with things they understand not.*"

An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's *History of the Reformation in the Low-Countries.*

THE disputes concerning predestination broke out in the Low-Countries, about the year 1580. They increased till the year 1603, wherein *Arminius* was made professor of divinity at *Leyden*. After his death, in 1609, they ran higher and higher. The next year the favourers of *Arminius*, who were afraid of being oppressed by the Calvinists, presented a *Remonstrance* to the States of *Holland*. From hence they were called *Remonstrants*.

The doctrine which they opposed was this:—“ I. GOD has ordained by an eternal and irrevocable decree, that certain men (without considering their works) should be saved, and that the others, whose number is much greater, should be damned, without any regard to their faith or works. II. Or thus: GOD has considered mankind, as being fallen in Adam: he has decreed to save certain men by an effect of his mercy, and to leave the others under the curse, as so many examples of his justice, without any regard to their faith, or unbelief. To this end, GOD uses means, by virtue whereof the elect are necessarily saved, and the reprobate necessarily damned. III. Consequently Christ, the Saviour of the world, did not die for all men, but only for the elect. IV. From whence it follows, that the Spirit of GOD and Christ works upon the
“ elect

“elect with an irresistible force, to make them believe, and
 “to save them; and that a necessary and sufficient grace is
 “not given to the reprobate. V. That those, who have
 “once received true faith, can never lose it wholly, how
 “great soever their sins may be.”

Their own doctrine was,—“I. GOD from all eternity has
 “elected to eternal life those, who believe in Christ, and
 “continue in faith and obedience; and on the contrary, he
 “resolved to reject unbelievers and impenitent sinners.
 “II. Consequently Jesus Christ, the Saviour of the world,
 “died for all men, so that he has obtained by his death their
 “reconciliation and the forgiveness of their sins; but in such
 “a manner, that none but the faithful actually enjoy those
 “benefits. III. Man cannot acquire saving faith of him-
 “self, or by the strength of his free-will; but he wants for
 “that purpose the grace of GOD, through Jesus Christ.
 “IV. Grace is the cause of the beginning, progress, and
 “completion of man’s salvation; so that no body can be-
 “lieve or persevere in the faith, without that co-operating
 “grace, and consequently all good works are to be ascribed
 “to the grace of GOD in Jesus Christ; but that grace is not
 “irresistible. V. The faithful have a sufficient strength,
 “through the divine grace, to oppose Satan, the world, and
 “the flesh, and to overcome them. But those who have a
 “true faith, may nevertheless fall by their own fault, and
 “lose faith wholly, and for ever.”

In the year 1611, there were several conferences at the
Hague on these heads, between six Calvinist ministers and
 six ministers of the other party: but they proved unsuccess-
 ful. The States of *Holland* having heard both parties, ex-
 horted them to tolerate one another.

In the beginning of those conferences, the six Calvinist
 ministers presented to the States a *Remonstrance*, contrary to
 that which their adversaries had presented the foregoing year.
 From that time, the Calvinists were called *Contra-Remon-
 strants*; but more frequently, the *Reformed*.

In 1613, *Daniel Tilenus*, a celebrated professor of divi-
 nity in the academy of *Sedan*, who had writ against the doc-
 trine

trine of *Arminius*, altered his mind, and embraced the opinions of the Remonstrants.

In 1617, the king of *Great-Britain* exhorted the States-General of the *United Provinces* to call a national synod, in order to determine the disputes between the Reformed and the Remonstrants. This advice was seconded by the states of *Zeland*, *Gelderland*, *Friezland*, *Groningen*, *Ommelands*, and *Over-Yffel*. And it was approved in the assembly of the States-General, by the deputies of *Zeland*, *Friezland*, *Groningen*, and the *Ommelands*, and by the greatest part of those of *Gelderland*, notwithstanding the opposition of *Holland*, *Utrecht*, and *Over-Yffel*. Not long after, viz. the 20th of November, it was agreed that the synod should meet at *Dort*. And it was agreed that it should consist of twenty-six divines of the *United Provinces*, twenty-eight foreign divines, five professors of divinity, and sixteen laymen.

Dr. *George Carleton*, bishop of *Landaff*, and the other *English* divines, being arrived at the *Hague*, were introduced the 5th of November into the assembly of the states by the *English* ambassador: and were received with great marks of distinction. The other *English* divines were, *Joseph Hall*, dean of *Worcester*; *John Davenant*, professor of divinity, and master of Queen's college at *Cambridge*; and *Samuel Ward*, arch-deacon of *Taunton*, and head of *Sidney-college* at *Cambridge*. Some time after, *Walter Balcanqual*, a *Scotch* divine, was added to them, to represent the churches of his country. King *James* acted only by reasons of state, and was rather an enemy to the persons of the Remonstrants, than to their doctrine. The same may be said of the prince of *Orange*.

The 10th of November, the divines of *Geneva* appeared in the assembly:

The synod began to meet on the 13th of November, 1618. *Balthazar Lydius*, minister of *Dort*, preached in the morning, and *Jeremy de Pours*, minister of the *Walloon* church of *Middleburg*, in the afternoon: they implored God's blessing upon the synod. Afterwards the commissioners of the states, the professors of divinity, and the ministers

nisters and elders deputed to the synod, went to the place appointed for their assembly. All the foreign divines were received by two commissioners of the states in the name of all the others. The commissioners took place on the right hand. The *English* divines sat on the left. The third place was appointed for the deputies of the *Palatinate*; the fourth for those of *Hesse*; the fifth, for the *Swiss*; the sixth, for those of *Geneva*; the seventh, for the divines of *Bremen*; and the eighth, for those of *Emden*. The deputies of *Nassau* and *Wetteravia* were not arrived. The professors of divinity took place next to the commissioners, and then the ministers and elders of the country, according to the rank of each province. Those of the *Walloon* churches sat in the last place. I have already named the *English* divines. Those of the *Palatinate* were, *Abraham Scultet*, *Paul Toffanus*, and *Henry Altingius*. Those of *Hesse*, *George Cruciger*, *Paul Steinius*, *Daniel Angelocrator*, and *Rodolphus Goclenius*. Those of *Switzerland*, *John-Jacob Breylingerus*, *Mark Rutineijerus*, *Sebastian Bechius*, *Wolfgang Mayer*, and *John-Conrad Cocchius*. Those of *Geneva*, *John Diodati*, and *Theodore Tronchin*. Those of *Bremen*, *Matthias Martinius*, *Henry Iffelburgius*, and *Lewis Crocius*. Those of *Emden*, *Daniel-Bernard Eilshemius*, and *Ritsius-Lucas Grimerhemius*. The divines of *Wetteravia*, who took place afterwards between those of *Switzerland* and *Geneva*, were, *John-Henry Alstedius*, and *John Bisterfeld*. The divinity professors of *Leyden*, *Groningen*, *Harderwick*, and *Middleburg*, were, *John Polyander*, *Francis Gomarus*, *Antony Thyfus*, and *Antony Walæus*. *Sibrand Lubbert*, professor at *Franneker*, arrived afterwards. The divines of the *United Provinces* appeared in greater number than the States-General had ordered; for, besides the five professors, there were thirty-six ministers, and twenty elders: without reckoning two Remonstrant ministers of the province of *Utrecht*, and an elder of the same party. The foreign divines were precisely twenty eight; so that the ministers of the *United Provinces*, being superior in number, might carry any thing.

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When the members of the assembly had placed themselves, *Balthazar Lydius* made a Latin prayer; for it was thought necessary to use that language in all the transactions of the synod, on account of the foreigners. That prayer being ended, the same divine complimented the commissioners of the states and the divines of foreign countries. Afterwards, *Martin Gregorius*, first counsellor of the council of *Gelderland*, saluted the synod. He was on that day president of the commissioners the first time. The latter appointed *Daniel Heinsius* to be their secretary: but this much displeased the Remonstrants: they said, *Daniel Heinsius* was prepossessed against them; and had little skill in theological matters. They complained also of the choice of the commissioners, affirming that most of them were their enemies; that they hardly had any knowledge of theology; and that some of them did not understand Latin.

November 14, the president of the synod, two assistants, and two secretaries were nominated. The president was, *John Bogerman*, minister of *Louwarden*. His assistants were, *Jacob Rowland*, minister of *Amsterdam*, and *Herman Faukelius*, minister of *Middleburg*. The secretaries were, *Sebastian Damman*, minister of *Zutphen*, and *Festus Hommius*, minister of *Leyden*. That election was made by the divines of the *United Provinces*; the Remonstrants were much displeased with it; for they looked upon these five divines as their professed enemies, especially *Bogerman*, who affirmed, that heretics ought to be put to death.

The same day several credential letters were read in this session. The deputies of *Geneva*, produced their commission, written in the name of the ministers of their church, and the professors of their academy.

November 15, it was debated in what manner the Remonstrants should be called to the synod; and declared it would be sufficient to summon some Remonstrants to appear within a few days.

November 16, the letters of summons were read and approved. The Remonstrant deputies of *Utrecht*, who sat
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in the fynod, having observed that *Episcopus* was in the list of the cited persons, said, he should appear in the assembly, as a member of the fynod, since he had been called to it by the states of *Holland*; and consequently that he should not be summoned as a party. The moderator answered, that the commissioners of the states thought fit to summon him; and advised those deputies to make no opposition against it.

The same day three deputies of the body of Remonstrants attended by *Episcopus* arrived at *Dort*, they requested the commissioners of the states, that the Remonstrants might be allowed to send to the fynod a certain number of persons, whom they themselves should chuse, to defend their cause. The commissioners answered them, that the fynod had resolved to cite *Episcopus* and some other Remonstrants. The three deputies replied, that it was unreasonable to summon divines who were willing to come of their own motion. At last they requested, that the summons should be directed to the whole body of the Remonstrants; that they might send such persons as they should think best qualified for the defence of their cause. This second request was not granted any more than the first. The Remonstrants complained, that they were cited like criminals, before a fynod consisting of their enemies; and that the fynod pretended to judge of their doctrine, without entering upon a dispute with divines of their own chusing. The fynod maintained that the Remonstrants had formerly *knocked at a wrong door*, by applying themselves to the states of *Holland*; and that it was time they should appear before the supreme ecclesiastical tribunal of the *United Provinces*. They then named those three deputies, *Episcopus* and some other Remonstrant ministers, and summoned them to appear before the fynod, within a fortnight.

November 19, in the sixth session the fynod proposed to get the bible translated into *Dutch*.

November 20, the deputies of *Great-Britain* told the assembly, what rules king *James* had prescribed for publishing a new edition of the bible in *English*. The

The same day, in this session, it was resolved by most of the members, that a new translation of the bible should be made; but that in order to avoid the scandal, which might arise from too great an alteration, the old translation should be preserved as much as possible.

November 21, 22, in these sessions it was debated, whether the apocryphal books should be translated, and added to the canonical books: it was agreed, they should be inserted at the end of the bible.

November 23, the assembly considered, whether the translators should be confined to a certain time. It was carried in the negative.

The same day, *John Hales*, chaplain to the *English* ambassador, came to *Dort*, in order to know what passed in the synod, and give notice of it to that ambassador.

There was a great debate, whether the word *thou*, or *you*, should be used in praying to God. The word *thou* was like to carry it; but at last the majority of votes was for the word *you*.

November 26, the translators were appointed by the synod.

November 27, the assembly took into consideration the manner of catechizing. The last national synod had ordered the ministers to explain the *Heidelberg* catechism in their afternoon-sermons. That decree was not executed in several places. Most of the members of the present synod declared, that the custom of explaining the catechism every Sunday should be introduced into all churches.

November 28, the synod went on with their debate, about the manner of catechizing children.

November 29, the dean of *Worcester* preached upon these words of *Ecclesiastes*, chap. vii. verse 16. *Be not righteous over much, neither make thyself overwise*. He said, "that there
" were too sorts of theology, one scholastic, and the other
" adapted to mean capacities; that the first made a dis-
" puter, and the second a christian; and, consequently, that
" the

“ the latter was preferable to the former ; that it has
 “ been rightly observed by some body, that the doctrine
 “ of *Predestination* is much the same thing in theology,
 “ as *Algebra* in arithmetic ; that if *St. Paul* should come
 “ into the world again, he would not understand the sub-
 “ til disputes between the Jesuits and the Dominicans ;
 “ that the modern theology was like the quantity of ma-
 “ thematicians, which is divisible *in infinitum*.” The
 preacher concluded with an exhortation to peace. “ Pro-
 “ mote peace, *said he*. We are all brethren. Why then
 “ should we use the injurious words *Calvinists* and *Ar-*
 “ *minians*? We are all christians, let us be of one mind.”

November 30, it was ordered, that there should be three different catechisms; one for families, another for schools, and a third for churches.

December 1, and 3, in these two sessions, the assembly spoke of the baptism of the children of heathens, and examined how students of divinity should be exercised, to qualify them for the holy ministry.

December 4, the synod made the following decree, That it was not lawful for students of divinity to administer baptism.

December 5, the assembly ordered, that adult heathens should be instructed and baptised, if they desired it ; and that the children of heathens should not be admitted to baptism.

December 6. The thirteen Remonstrants, who had been summoned, came to *Dort* the 5th of December, and the next day were introduced into the synod by their brethren of *Utrecht*, and sat near a long table in the middle of the hall. The moderator called them *reverend, famous, and excellent brethren in Jesus Christ*. *Episcopus*, who was their spokesman, saluted the commissioners and divines. He said, that the Remonstrants were come to defend their cause, in the presence of that venerable assembly, by reasons grounded upon the Word of GOD; or to be better instructed by the same Word. He added, that the cited ministers, being arrived late the day before, requested a little more time to make themselves ready to enter into a conference about the articles in question. After that discourse, the Remonstrants went out.

out. The synod resolved to make them appear the next day. *Polyander* said, the Remonstrants should be told, they had not been cited to enter into a conference, but to propose their opinions, and submit them to the judgment of the synod. The Remonstrants were sent for, and told by the president, that the synod met to *judge* them, and not to *confer* with them.

The same day, the Remonstrants visited the foreign divines, to desire their good offices. Most of those divines received them civilly. Some deplored their condition: others appeared prepossessed against them, particularly *Diodati* of Geneva.

December 7, the Remonstrants being come into the assembly, *Episcopus* desired leave to speak. He made a discourse for an hour and an half, and pronounced it with great steadiness. That discourse was heard attentively: several persons were extremely moved with it, and shed tears. *Mr. Hales* writ to the *English* ambassador, that it was a strong and lively discourse, and that *Episcopus* had spoke with all the gracefulness of an able orator.

Then the moderator, and the ministers and elders of the *United Provinces*, took the following oath:

“ I promise, before GOD, in whom I believe, and whom
 “ I worship, as being present in this place, and as being the
 “ searcher of hearts, that, during the course of the affairs of
 “ this synod, which will examine and decide not only the
 “ five points, and all the difficulties resulting from them, but
 “ also any other doctrine, I shall use no human writing, but
 “ only the Word of GOD, which is an infallible rule of faith.
 “ And during all those discussions, I shall only aim at the
 “ glory of GOD, the peace of the church, and, especially,
 “ the preservation of the purity of doctrine. Thus help me,
 “ my Saviour Jesus Christ! I beseech him to assist me with
 “ his Holy Spirit!”

That oath was not tendered to the Remonstrant deputies of *Utrecht*. All the foreign divines took it, except the *Swiss*, who alledged upon that head some instructions of their sovereigns. Several persons were surprized, that this oath was
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not administered at the opening of the synod, but put off till the XXIII^d session, after several decrees were made, and many matters decided. They suspected, it was with a design to exclude the Remonstrants of *Utrecht*; for, if they had taken the oath at the opening of that assembly, it would have been difficult to dismiss them, when the other Remonstrants appeared, without showing great partiality. It was further said that, if the synod had turned them out from the beginning, such a step would have discovered their prejudices. But when the affair of the Remonstrants was to be examined, it was agreed, the presence of those of *Utrecht* would be dangerous, because they would defend the cause of the other Remonstrants, and impart to them every thing that should be transacted. In order to oblige the Remonstrants of *Utrecht* to leave the synod, their credential letters were examined anew; which gave occasion to believe that the synod did always design to exclude them from the assembly.

December 8, there were great debates upon this head. The next day, which was Sunday, the ministers preached violently against the Remonstrants.

December 10. This day the president ordered the Remonstrants to give in writing their sentiments about the five points. *Episcopus* desired, that the Remonstrants might have leave to deliver to the assembly a writing, which was to be examined in the first place. That writing consisted of two parts. In the first, the Remonstrants said, that they did not acknowledge the members of the synod to be their lawful judges, because most of them, except the foreign divines, were their professed enemies. The second part of that writing mentioned twelve conditions necessary to constitute a true synod. The reading that piece lasted above two hours, and tired many members of the assembly. The assembly was much displeas'd with that memorial. The moderator exhorted them to submit to the judgment of the synod. They asked him, whether the Reformed would submit to the judgment of a synod, consisting of Lutherans? The president did not answer that question: but, using his authority, commanded silence. Indeed, whenever he found himself perplexed

plexed, he used to cry, sometimes, *Satis est, Sufficit, That's enough*; and sometimes, *Exite, Go out*.

The same day, the moderator told the Remonstrants, that they were too audacious, and too insolent, to reject the authority of such an assembly; that their present condition was very different from the former; that the state of affairs was altered; that they should comply with the time, and behave themselves with humility. The Remonstrants continued to declare, that they would not be judged by their adversaries.

December 11. They made their apology, and protested against the jurisdiction of the synod.

During this whole session, the Remonstrants were shut up in a room, so that none could tell them what passed in the synod. The doors were generally locked up; and they were observed by two or three door-keepers, to prevent their conversing with any body.

December 12. The Remonstrants received a new reprimand about their protestation.

The same day, they were ordered to obey the synod. The assembly made a great noise. *Daniel Heinsius* struck the table several times, as hard as he could, saying, *Will you obey or not?* Notwithstanding this they persisted in their refusal. Afterwards, they were allowed to withdraw; and after they had conferred together, they came again into the assembly, and said, "We have considered the resolution of the commissioners of their high mightinesses the States-General, and have agreed to answer, that without prejudice to the liberty of conscience, and the right of judging whether this synod be a lawful assembly, we are ready to propose our sentiments about the five points, and to explain and defend them; and in case we have any thing else to object, we shall set it down in writing, with the reasons of our doubts." They were then required to present in writing, the next day, their remarks upon the first point*.

[*To be continued.*]

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ORIGINAL

* PREDESTINATION.

ORIGINAL SERMONS

BY THE

REV. JOHN WESLEY, M. A.

SERMON I.

On 1 TIMOTHY, vi. 9.

They that will be rich, fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition.

1. **H**OW innumerable are the ill consequences which have followed from men's not knowing, or not considering this great truth! And how few are there even in the christian world, that either know or duly consider it! Yea, how small is the number of those even among real christians, who understand and lay it to heart! Most of these too pass it very lightly over, scarce remembering there is such a text in the bible. And many put such a construction upon it, as makes it of no manner of effect. "*They that will be rich*, say they, that is, will be rich at all events, who will be rich right or wrong; that are resolved to carry their point, to compass this end, whatever means they use to attain it; *they fall into temptation*, and into all the evils enumerated by the apostle." But truly if this were all the meaning of the text, it might as well have been out of the bible.

2. This is so far from being the whole meaning of the text, that it is no part of its meaning. The apostle does not here speak of gaining riches unjustly, but of quite another thing: his words are to be taken in their plain obvious sense, without any restriction or qualification whatsoever. St. Paul does not say, "They that will be rich *by evil means*, by theft, robbery, oppression or extortion, they that will be rich by fraud or dishonest art,

art, but simply, *they that will be rich*: these, allowing, supposing the means they use to be ever so innocent, *fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition.*

3. But who believes that? Who receives it as the truth of God? Who is deeply convinced of it? Who preaches this? Great is the company of preachers at this day, regular and irregular. But who of them all, openly and explicitly, preaches this strange doctrine? It is the keen observation of a great man, "The pulpit is a fearful preacher's strong-hold." But who, even in his strong-hold, has the courage to declare so unfashionable a truth? I do not remember, that in threescore years, I have heard one sermon preached upon this subject. And what author within the same term, has declared it from the press? At least in the *English* tongue? I do not know one. I have neither seen nor heard of any such author. I have seen two or three who just touch upon it; but none that treats of it professedly. I have myself frequently touched upon it in preaching, and twice in what I have published to the world: once in explaining our Lord's sermon on the mount, and once in the discourse on the *Mammon of Unrighteousness*. But I have never yet either published or preached any sermon expressly upon the subject. It is high time I should: that I should at length speak as strongly and explicitly as I can, in order to leave a full and clear testimony behind me, whenever it pleases GOD to call me hence.

4. O that GOD would give me to speak *right and forcible* words! and you to receive them in honest and humble hearts! Let it not be said, *They sit before thee as my people, and they hear thy words: but they will not do them. Thou art unto them as one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not!* O that ye may not be forgetful hearers, but doers of the word, that ye may be blessed in your deed! In this hope I shall endeavour,

First, to explain the apostle's words. And,
Secondly, to apply them.

But O! *who is sufficient for these things?* Who is able to stem the general torrent? To combat all the prejudices, not only of the vulgar, but of the learned and the religious world? Yet nothing is too hard for GOD! Still his grace is sufficient for us. In his name then, and by his strength, I will endeavour,

I. To explain the words of the apostle.

1. And, first, let us consider, What it is to *be rich?* What does the apostle mean by this expression?

The preceding verse fixes the meaning of that. *Having food and raiment (literally coverings; for the word includes lodging as well as clothes) let us be therewith content. But they that will be rich,* that is, who will have more than these, more than *food* and *coverings*—it plainly follows, whatever is more than these, is, in the sense of the apostle, *riches*: whatever is above the plain necessaries, or (at most) conveniencies of life, whoever has sufficient food to eat, and raiment to put on, with a place where to lay his head, and something over, is *rich*.

2. Let us consider, secondly, what is implied in that expression, *They that will be rich*. And does not this imply, first, *They that desire to be rich*, to have more than *food* and *coverings*; they that seriously and deliberately desire more than food to eat and raiment to put on, and a place where to lay their head, more than the plain necessaries and conveniencies of life? All at least who allow themselves in this desire, who see no harm in it, *desire to be rich*.

3. And so do, secondly, all those that calmly, deliberately, and of set purpose *endeavour* after more than *food* and *coverings*: that aim at and endeavour after, not only so much worldly substance, as will procure them the necessaries and conveniencies of life, but more than this, whether to lay it

up, or to lay it out in superfluities. All these undeniably prove their *desire to be rich*, by their endeavours after it.

4. Must we not, thirdly, rank among those *that desire to be rich*, all that in fact, *lay up treasures on earth*: a thing as expressly and clearly forbidden by our Lord, as either adultery or murder. It is allowed, 1. That we are to provide necessaries and conveniencies for those of our own household: 2. That men in business are to lay up as much as is necessary for the carrying on of that business. 3. That we are to leave our children what will supply them with necessaries and conveniencies after we have left the world; and 4. That we are to provide things honest in the sight of all men, so as to *owe no man any thing*. But to lay up any more, when this is done, is what our Lord has flatly forbidden. When it is calmly and deliberately done, it is a clear proof of our desiring to be rich. And thus to lay up money, is no more consistent with a good conscience, than to throw it into the sea.

5. We must rank among them, fourthly, all who possess more of this world's goods, than they use according to the will of the donor; I should rather say of the proprietor, for he only *lends* them to us: or to speak more strictly, *entrusts* them to us as stewards; reserving the propriety of them to himself. And indeed he cannot possibly do otherwise, seeing they are the work of his hands; he is and must be, the possessor of heaven and earth. This is his unalienable right; a right he cannot divest himself of. And together with that portion of his goods, which he hath lodged in our hands, he has delivered to us a writing, specifying the purposes for which he has entrusted us with them. If therefore we keep more of them in our hands, than is necessary for the preceding purposes, we certainly fall under the charge of *desiring to be rich*: over and above that we are guilty of burying our Lord's talent in the earth: and on that account are liable to be pronounced *wicked*, because *unprofitable servants*.

6. Under this imputation of desiring *to be rich*, fall, fifthly, all *lovers of money*. The word properly means, those that *de-*

light

light in money, those that take pleasure in it, those that see their happiness therein, that brood over their gold and silver, bills or bonds. Such was the man described by the fine Roman painter, who broke out into that natural soliloquy,

—*Populus me sibilat, at mihi plaudo*

*Ipse domi quoties nummos contemplor in arca**.

If there are any vices which are not natural to man, I should imagine, this was one: as money of itself does not seem to gratify any natural desire or appetite of the human mind: and as during an observation of sixty years, I do not remember one instance, of a man given up to the love of money, till he had neglected to employ this precious talent, according to the will of his master. After this, sin was punished by sin, and this evil spirit was permitted to enter into him.

7. But beside this gross sort of covetousness, *the love of money*, there is a more refined species of covetousness, mentioned by the great apostle, *πλεονεξία*: which literally means, *a desire of having more*, more than we have already. And those also who are guilty of this, come under the denomination of, *they that will be rich*. It is true, that this desire, under proper restrictions, is innocent: nay commendable. But when it exceeds the bounds, (and how difficult is it not to exceed them?) then it comes under the present censure.

8. But who is able to receive these hard sayings? Who can believe that they are the great truths of GOD? Not many wise; not many noble; not many famed for learning; none indeed who are not taught of GOD; and who are they whom GOD teaches? Let our Lord answer, *If any man be willing to do his will, he shall know of the doctrine whether it be of God*. Those who are otherwise minded, will be so far from receiving it, that they will not be able to understand it. Two as sensible men as most in England, sat down together some time since, to read over and consider that plain discourse, on *Lay not up for yourselves treasures upon earth*. After much deep consideration, one

* The populace hiss at me,—but I applaud myself as often as at home I contemplate my money in the chest.

of them broke out, "Positively I cannot understand it. Pray, do *you* understand it, Mr. *L*?" Mr. *L*. honestly replied, "Indeed not I. I cannot conceive what Mr. *W*. means. I can make nothing at all of it." So utterly blind is our natural understanding, touching the truth of GOD!

9. Having now explained the former part of the text, *They that will be rich*, and pointed out in the clearest manner I could, the persons spoken of: I will now endeavour, GOD being my helper, to explain what is spoken of them, *They fall into temptation and a snare, and into many foolish and hurtful desires which drown men in destruction and perdition.*

10. *They fall into temptation.* This seems to mean much more than simply, *they are tempted.* They enter into the temptation: they fall plump down into it. The waves of it compass them about, and cover them all over. Of those who thus enter into temptation, very few escape out of it. And the few that do, are sorely scorched by it, though not utterly consumed. If they escape at all, it is with the skin of their teeth, and with deep wounds that are not easily healed.

11. They fall, secondly, *into a snare*, the snare of the devil, which he hath purposely set in their way. I believe the *Greek* word properly means a gin, a steel-trap, which shews no appearance of danger. But as soon as any creature touches the spring, it suddenly closes, and either crushes its bones in pieces, or consigns it to inevitable ruin.

12. They fall, thirdly, *into many foolish and hurtful desires*: ἀνοήτους: silly, senseless, fantastic: as contrary to reason, to sound understanding, as they are to religion: *hurtful*, both to body and soul, tending to weaken, yea destroy every gracious and heavenly temper; destructive of that faith which is of the operation of GOD; of that hope which is full of immortality; of love to GOD and to our neighbour, and of every good word and work.

13. But what desires are these? This is a most important question, and deserves the deepest consideration.

In general, they may all be summed up in one, The desiring happiness out of GOD. This includes directly or remotely, every foolish and hurtful desire. St. Paul expresses it by *loving the creature more than the Creator*: and by being *lovers of pleasure more than lovers of God*. In particular, they are (to use the exact and beautiful enumeration of St. John) *the desire of the flesh, the desire of the eyes, and the pride of life*: all of which, *the desire of riches* naturally tends both to beget and to increase.

14. *The desire of the flesh* is generally understood in far too narrow a meaning. It does not as is commonly supposed, refer to one of the senses only, but takes in all the pleasures of sense, the gratification of any of the outward senses. It has reference to the *taste* in particular. How many thousands do we find at this day, in whom the ruling principle is the desire to enlarge the pleasure of *tasting*? Perhaps they do not gratify this desire in a gross manner, so as to incur the imputation of intemperance: much less so as to violate health or impair their understanding by gluttony or drunkenness. But they live in a genteel, regular sensuality, in an elegant epicurism, which does not hurt the body but only destroys the soul, keeping it at a distance from all true religion.

15. Experience shews, that the imagination is gratified chiefly by means of the eye. Therefore *the desire of the eyes*, in its natural sense is, the desiring and seeking happiness in gratifying the imagination. Now the imagination is gratified either by grandeur, by beauty, or by novelty: chiefly by the last; for neither grand nor beautiful objects please, any longer than they are new.

16. Seeking happiness in *learning*, of whatever kind, falls under *the desire of the eyes*; whether it be in history, languages, poetry, or any branch of natural or experimental philosophy: yea, and we must include the several kinds of learning, such as geometry, algebra, and metaphysics. For if our supreme delight be in any of these, we are herein gratifying *the desire of the eyes*.

17. *The pride of life* (whatever else that very uncommon expression *ἡ ἀλαζονεία του βίου* may mean) seems to imply chiefly, the *desire of honour*, of the esteem, admiration and applause of men: as nothing more directly tends both to beget and cherish pride, than the honour that cometh of men. And as *riches* attract much admiration, and occasion much applause, they proportionably minister food for pride, and so may also be referred to this head.

18. *Desire of ease*, is another of these foolish and hurtful desires: desire of avoiding every cross, every degree of trouble, danger, difficulty; a desire of slumbering out life, and going to heaven (as the vulgar say) upon a feather-bed. Every one may observe how riches first beget, and then confirm and increase this desire, making men more and more soft and delicate, more unwilling, and indeed more unable, *to take up their crosses daily, to endure hardship as good soldiers of Jesus Christ, and to take the kingdom of heaven by violence.*

19. Riches either desired or possessed, naturally lead to some or other of these foolish and hurtful desires; and by affording the means of gratifying them all, naturally tend to increase them. And there is a near connexion between unholy desires, and every other unholy passion and temper. We easily pass from these to pride, anger, bitterness, envy, malice, revengefulness; to an headstrong, unadvisable, un-reproveable spirit: indeed to every temper that is earthly, sensual, or devilish. All these the desire or possession of riches naturally tends to create, strengthen and increase.

20. And by so doing, in the same proportion as they prevail, they *pierce men through with many sorrows*: sorrows from remorse, from a guilty conscience: sorrows flowing from all the evil tempers which they inspire or increase: sorrows inseparable from those desires themselves, as every unholy desire is an uneasy desire; and sorrows from the contrariety of those desires to each other, whence it is impossible to gratify them all. And in the end *they drown the body in pain, disease, destruction, and the soul in everlasting perdition.*

II. 1. I am, in the second place, to apply what has been said. And this is the principal point. For what avails the clearest knowledge, even of the most excellent things, even of the things of GOD, if it go no farther than speculation, if it be not reduced to practice? He then that hath ears to hear, let him hear! And what he hears, let him instantly put in practice. O that GOD would give me the thing which I long for! That, before I go hence and am no more seen, I may see a people wholly devoted to GOD, crucified to the world, and the world crucified to them! A people truly given up to GOD, in body, soul, and substance! How cheerfully should I then say, *Now lettest thou thy servant depart in peace!*

2. I ask then, in the name of GOD, who of *you desire to be rich?* Which of *you*, (ask your own hearts in the sight of GOD) seriously and deliberately desire (and perhaps applaud yourselves for so doing, as no small instance of your *prudence*) to have more than food to eat, and raiment to put on, and a house to cover you? Who of you desires to have more than the plain necessaries and conveniencies of life? Stop! Consider! What are you doing? Evil is before you! Will you rush upon the point of a sword? By the grace of GOD turn and live!

3. By the same authority I ask, who of you are *endeavouring* to be rich? To procure for yourselves more than the plain necessaries and conveniencies of life? Lay, each of you, your hand to your heart, and seriously inquire, am I of that number? Am I labouring, not only for what I want, but for more than I want? May the Spirit of GOD say to every one, whom it concerns, "Thou art the man!"

4. I ask, thirdly, who of you are in fact, *laying up for yourselves treasures upon earth?* Increasing in goods? Adding, as fast as you can, house to house, and field to field? As long as *thou thus doest well unto thyself, men will speak good of thee.* They will call thee a *wise*, a *prudent* man! A man that *minds the main chance.* Such is, and always has been the wisdom of the world! *But GOD saith unto thee, "Thou fool! art thou not treasuring up to thyself wrath against the day of wrath, and revelation of the righteous judgment of GOD?"*

5. Perhaps

5. Perhaps you will ask, But do not you yourself advise, "To gain all we can, and to save all we can?" And is it possible to do this, without both *desiring* and *endeavouring to be rich*? Nay, suppose our endeavours are successful, without actually *laying up treasures upon earth*?

I answer, it is possible. You may gain all you can, without hurting either your soul or body: you may save all you can, by carefully avoiding every needless expence; and yet never *lay up treasures on earth*, nor either desire or endeavour so to do.

6. Permit me to speak as freely of myself, as I would of another man. I *gain all I can*, (namely by writing) without hurting either my soul or body. I *save all I can*, not willingly wasting any thing, not a sheet of paper, not a cup of water. I do not lay out any thing, not a shilling, unless as a sacrifice to God. Yet by *giving all I can*, I am effectually secured from *laying up treasures upon earth*. Yea, and I am secured from either desiring or endeavouring it, as long as I *give all I can*. And that I do this, I call all that know me, both friends and foes, to testify.

7. But some may say, "Whether you endeavour it or no, you are undeniably *rich*." You have more than the necessaries of life." I have. But the apostle does not fix the charge barely on *possessing* any quantity of goods, but on possessing more than we employ according to the will of the donor.

Two and forty years ago, having a desire to furnish poor people with cheaper, shorter, and plainer books than any I had seen, I wrote many small tracts, generally a penny a-piece; and afterwards several larger. Some of these had such a sale as I never thought of; and by this means I unawares became rich. But I never desired or endeavoured after it. And now that it is come upon me unawares, I lay up no treasures upon earth: I lay up nothing at all. My desire, and endeavour in this respect is, to "wind my bottom round the year." I cannot help leaving my books behind me, whenever GOD calls me hence. But in every other respect, my own hands will be my executors.

8. Herein,

8. Herein, my brethren, let you that are rich, be even as I am. Do you that possess more than food and raiment ask, "What shall we do? Shall we throw into the sea, what GOD hath given us?" GOD forbid that you should! It is an excellent talent: it may be employed much to the glory of GOD. Your way lies plain before your face, if you have courage, walk in it. Having *gained* (in a right sense) *all you can*, and *saved all you can*; in spite of nature, and custom, and worldly prudence, *give all you can*. I do not say, "Be a good Jew," giving a tenth of all that you possess. I do not say, "Be a good Pharisee," giving a fifth of all your substance. I dare not advise you, to give half of what you have; no, nor three quarters, but all! Lift up your hearts, and you will see clearly, in what sense this is to be done. "If you desire to be *faithful and a wise steward*, out of that portion of your Lord's goods, which he has for the present lodged in your hands, but with the right of re-sumption whenever it pleaseth him, 1. Provide things needful for yourself; food to eat, raiment to put on; whatever nature moderately requires, for preserving you both in health and strength: 2. Provide these for your wife, your children, your servants, or any others who pertain to your household. If, when this is done, there is an overplus left, then do good *to them that are of the household of faith*. If there be an overplus still, *as you have opportunity, do good unto all men*. In so doing, you *give all you can*: nay, in a sound sense, all you have. For all that is laid out in this manner, is really given to GOD. You render unto GOD the things that are GOD's, not only by what you give to the poor, but also by that which you expend in providing things needful for yourself and your household*."

9. O ye Methodists, hear the word of the Lord! I have a message from GOD to all men; but to *you* above all. For above forty years I have been a servant to you and to your fathers. And I have not been as a reed shaken by the wind: I have not varied in my testimony. I have testified to you the very same thing, from the first day even until now. But

who

* Works, vol. 4. page 56.

who hath believed our report? I fear not many rich, I fear there is need to apply to some of you those terrible words of the apostle, *Go to now, ye rich men! weep and howl for the miseries which shall come upon you. Your gold and silver is cankered, and the rust of them shall witness against you, and shall eat your flesh, as it were fire.* Certainly it will, unless ye both save all you can, and give all you can. But who of you hath considered this, since you first heard the will of the Lord concerning it? Who is now determined to consider and practise it? By the grace of GOD, begin to-day.

10. O ye *lovers of money*, hear the word of the Lord! Suppose ye that money, though multiplied as the sand of the sea, can give happiness? Then you are *given up to a strong delusion, to believe a lie*; a palpable lie, confuted daily by a thousand experiments. Open your eyes! Look all around you! Are the richest men the happiest? Have those the largest share of content, who have the largest possessions? Is not the very reverse true? Is it not a common observation, that the richest of men are, in general, the most discontented, the most miserable? Had not the far greater part of them more content, when they had less money? Look into your own breasts. If you are increased in goods, are you proportionably increased in happiness? You have more substance; but have you more content? You know the contrary. You know that in seeking happiness from riches, you are only striving to drink out of empty cups. And let them be painted and gilded ever so finely, they are empty still.

11. O ye that *desire or endeavour to be rich*, hear ye the word of the Lord! Why should ye be stricken any more? Will not even experience teach you wisdom? Will ye leap into a pit with your eyes open? Why should you any more *fall into temptation*? It cannot be, but temptation will beset you, as long as you are in the body. But though it should beset you on every side, why will you *enter into* it? There is no necessity for this: it is your own voluntary act and deed. Why should you any more plunge yourselves *into a snare*, into the trap Satan has laid for you, that is ready to break

break your bones in pieces, to crush your souls to death? After fair warning, why should you sink any more into *foolish and hurtful desires*? Desires, as foolish, as inconsistent with reason, as they are with religion itself! Desires that have done you more hurt already, than all the treasures upon earth can countervail.

12. Have they not hurt you already, have they not wounded you in the tenderest part, by slackening, if not utterly destroying, your *hunger and thirst after righteousness*? Have you now the same longing that you had once, for the whole image of GOD? Have you the same vehement desire, as you formerly had, of *going on unto perfection*? Have they not hurt you by weakening your *faith*? Have you now faith's "abiding impression, realizing things to come?" Do you endure in all temptations from pleasure or pain, *seeing him that is invisible*? Have you every day, and every hour, an uninterrupted sense of his presence? Have they not hurt you, with regard to your *hope*? Have you now a hope full of immortality? Are you still big with earnest expectation of all the great and precious promises? Do you now *taste of the powers of the world to come*? Do you *sit in heavenly places with Christ Jesus*?

13. Have they not so hurt you, as to stab your religion to the heart? Have they not cooled (if not quenched) your *love of GOD*? This is easily determined. Have you the same delight in GOD which you once had? Can you now say,

"I nothing want beneath, above;

"Happy, happy in thy love!"

I fear not: and if your love of GOD is in any wise decayed, so is also your love of your neighbour. You are then hurt in the very life and spirit of your religion! If you lose love, you lose all.

14. Are you not hurt with regard to your *humility*? If you are increased in goods, it cannot well be otherwise. Many will think you a better, because you are a richer man: and how can you help thinking so yourself? Especially, considering the commendations which some will give you in
simplicity,

simplicity, and many with a design to serve themselves of you.

If you are hurt in your humility, it will appear by this token: you are not so teachable as you were, not so advisable: you are not so easy to be convinced, not so easy to be persuaded. You have a much better opinion of your own judgment, and are more attached to your own will. Formerly one might guide you with a thread: now one cannot turn you with a cart-ropes. You were glad to be admonished or reprov'd; but that time is past. And you now account a man your enemy, because he tells you the truth. O let each of you calmly consider this, and see if it be not your own picture!

15. Are you not equally hurt, with regard to your *meekness*? You had once learnt an excellent lesson, of him that was meek as well as lowly in heart. When you were reviled, you reviled not again. You did not return railing for railing, but contrariwise, blessing. Your love was *not provoked*, but enabled you, on all occasions, to overcome evil with good. Is this your case now? I am afraid not. I fear, you cannot now *bear all things*. Alas, it may rather be said, you can bear nothing: no injury, nor even affront! How quickly are you ruffled? How readily does that occur, "What! to use *me* so? What insolence is this? How did he dare to do it? I am not now what I was once. Let him know, I am now able to defend myself." You mean, to revenge yourself. And it is much, if you are not willing as well as able; if you do not take your fellow-servant by the throat.

16. And are you not faint in your *patience* too? Does your love now *endure all things*? Do you still *in patience possess your soul*, as when you first believed! O what a change is here! You have again learnt, to be frequently out of humour. You are often fretful: you feel, nay, and give way to peevishness. You find abundance of things go so cross that you cannot tell how to bear them!

Many years ago I was sitting with a gentleman in *London*, who feared GOD greatly: and generally gave away,
year

year by year, nine-tenths of his yearly income. A servant came in and threw some coals on the fire. A puff of smoke came out. The baronet threw himself back in his chair, and cried out, "O Mr. *Wesley*, these are the crosses I meet with daily!" Would he not have been less impatient, if he had had fifty, instead of five thousand pounds a year?

17. But to return. Are not you who have been successful in your endeavours to increase in substance, insensibly sunk into softness of mind, if not of body too? You no longer rejoice to *endure hardship, as good soldiers of Jesus Christ!* You no longer "rush into the kingdom of heaven, and take it as by storm." You do not cheerfully and gladly *deny yourselves, and take up your cross daily.* You cannot deny yourself the poor pleasure of a little sleep, or of a soft bed, in order to hear the word, that is able to save your souls! Indeed "you cannot go out so early in the morning: besides it is dark; nay, cold; perhaps rainy too. Cold, darkness, rain, all these together, I can never think of it." You did not say so when you were a poor man. You then regarded none of these things. It is the change of circumstances which has occasioned this melancholy change in your body and mind: you are but the shadow of what you were. What have riches done for you?

"But it cannot be expected I should do as I have done. For I am now grown old." Am not I grown old as well as you? Am not I in my seventy-eighth year? Yet by the grace of GOD, I do not slack my pace yet. Neither would you, if you were a poor man still.

18. You are so deeply hurt, that you have well nigh lost your zeal for works of mercy, as well as of piety. You once pushed on, through cold or rain, or whatever other cross lay in your way, to see the poor, the sick, the distressed. You went about doing good, and found out those that were not able to find you. You cheerfully crept down into their cellars, and climbed up into their garrets:

To supply all their wants,
And spend and be spent in assisting his saints.

You

You found out every scene of human misery, and assisted according to your power :

“ Each form of woe your gen’rous pity mov’d;
Your Saviour’s face you saw, and seeing, lov’d.”

Do you now tread in the same steps ? What hinders ? Do you fear spoiling your silken coat ? Or is there another lion in the way ? Are you afraid of catching vermin ? And are you not afraid, lest the roaring lion should catch you ? Are you not afraid of him that hath said, *Inasmuch as ye have not done it unto the least of these, ye have not done it unto me ? What will follow ? Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.*

19. In time past how mindful were you of that word, *Thou shalt not hate thy brother in thy heart. Thou shalt in any wise reprove thy brother, and not suffer sin upon him !* You *did* reprove, directly or indirectly, all those that sinned in your sight. And happy consequences quickly followed. How good was a word spoken in season ! It was often as an arrow from the hand of a giant. Many a heart was pierced. Many of the stout-hearted, who scorned to hear a sermon,

Fell down, before his cross, subdu’d,
And felt his arrows dipt in blood.

But which of you now has that compassion for the ignorant, and for them that are out of the way ? They may wander on for you, and plunge into the lake of fire, without let or hinderance. Gold hath steeled your hearts. You have something else to do.

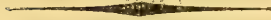
“ Unhelp’d, unpity’d let the wretches fall.”

20. Thus have I given you, O ye gainers, lovers, possessors of riches, one more (it may be the last) warning. O that it may not be in vain ! May GOD write it upon all your hearts ! Though *it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.* Yet, the things impossible with men, are

possible with GOD. Lord, speak! And even the rich men, that hear these words, shall enter thy kingdom! Shall *take the kingdom of heaven by violence*; shall *sell all for the pearl of great price*! Shall *be crucified to the world*; and *count all things dung, that they may win Christ*!



Poetry.



H Y M N.

SALVATION DEPENDS NOT ON ABSOLUTE DECREES.

O 'Tis enough, my GOD, my GOD,
 Here let me give my wand'rings o'er;
 No longer trample on thy blood;
 And grieve thy gentleness no more;
 No more thy ling'ring anger move,
 Or sin against thy light and love.

I loath myself in my own fight,
 Adjudge my guilty soul to hell;
 How could I do thee such despite;
 So long against thy love rebel!
 Despise the riches of thy grace,
 And dare provoke thee to thy face!

But O! if mercy is with thee,
 Now let it upon me be shewn;
 On me, the chief of sinners, me,
 Who humbly for thy mercy groan:
 Me to thy Father's grace restore,
 Nor let me ever grieve thee more.

Fountain of unexhausted love,
 Of infinite compassion, hear;
 My Saviour, and my Prince above,
 Once more in my behalf appear;
 Repentance, faith, and pardon give;
 O let me turn again, and live.

But if my gracious day is past,
 And I am banished from thy sight;
 When into outer darkness cast,
 My Judge I'll own hath done me right;
 Adore the hand whose stroke I feel,
 Nor murmur when I sink to hell.

No dire decree of thine is here,
 That pre-ordain'd my damn'd estate;
 Jesus, the merciful, I clear;
 Jesus, the just, I vindicate:
 He swore he would not have me die:
 Why, sinner, wilt thou perish? Why?

Because I would not come to him,
 That I his profer'd life might have;
 Jesus was willing to redeem,
 I would not suffer him to save.
 I now his truth and justice prove,
 I now am damn'd, but GOD is love,

O GOD, if thou art love indeed,
 Let it once more be prov'd in me,
 That I thy mercy's praise may spread,
 For every child of *Adam* free:
 O let me now the gift embrace,
 O let me now be fav'd by grace!

If all long-suff'ring thou hast shewn
 On me, that others may believe;
 Now make thy loving-kindness known,
 Now the all-conqu'ring Spirit give,

Spirit

Spirit of victory and power,
That I may never grieve thee more.

H Y M N

ON UNIVERSAL REDEMPTION.

GLorious Saviour of my soul,
I lift it up to thee ;
Thou hast made the finner whole,
Hast set the captive free :
Thou my debt of death hast paid ;
Thou hast rais'd me from my fall ;
Thou hast an atonement made ;
My Saviour died for all.

What could my Redeemer move
To leave his Father's breast ?
Pity drew him from above,
And would not let him rest ;
Swift to succour sinking man,
Sinking into endless woe,
Jesus to our rescue ran,
And GOD appear'd below.

GOD in this dark vale of tears
A man of griefs was seen ;
Here for three and thirty years
He dwelt with sinful men.
Did they know the Deity ?
Did they own him who he was ?
See, the friend of finners, see !
He hangs on yonder cross !

Who hath done the direful deed,
Hath crucify'd my GOD ?
Curse on his guilty head
That spilt that precious blood ;

Worthy

Worthy is the wretch to die,
 Self-condemn'd, alas, is he!
 I have fold my Saviour, I
 Have nail'd him on the tree.

Yet thy wrath I cannot fear,
 Thou gentle, bleeding Lamb;
 By thy judgment I am clear,
 Heal'd by thy stripes I am:
 Thou for me a curse wast made,
 That I might in thee be blest:
 Thou hast my full ransom paid,
 And in thy wounds I rest.

How shall I commend the grace,
 Which all with me may prove;
 Magnify thy mercy's praise,
 Thy all-redeeming love?
 O 'tis more than tongue can tell;
 Who the myst'ry shall explain?
 Angels, that in strength excel,
 Would search it out in vain.

Far above their noblest songs
 Thy glorious mercies rise;
 Praise sits silent on their tongues,
 And wonder lulls the skies!
 O might I with them be one,
 Lost in speechless rapture fall,
 Cast my crown before thy throne,
 Thou Lamb that diedst for all.

RELIGIOUS DISCOURSE.

TO speak for GOD; to sound religion's praise;
 Of sacred passions, the wise warmth to raise;
 To' infuse the contrite wish, to conquest nigh,
 And point the steps mysterious as they lie:

To

To seize the wretch in full career of lust,
 And sooth the silent sorrows of the just :
 Who would not bless for this the gift of speech,
 And in the tongue's beneficence be rich ?

But who must talk ? Not the mere modern sage,
 Who suits his soften'd gospel to the age ;
 Who ne'er to raise degen'rate practice strives,
 But brings the precept down to christian-lives.
 Not he who maxims from cold reading took,
 And never saw himself but in a book :
 Not he who hastily in the morn of grace,
 Soon sinks extinguish'd as a comet's blaze :
 Not he who strives in scripture-phrase to' abound,
 Deaf to the sense, yet stuns us with the sound :
 But he, who silence loves, and never dealt
 In the false commerce of a truth unfelt.

Guilty you speak, if subtle from within,
 Blows on your words the self-admiring sin :
 If unresolv'd to chuse the better part,
 Your forward tongue belies your languid heart :
 But then speak safely, when your peaceful mind
 (Above self-seeking blest, on GOD reclin'd,)
 Feels him at once suggest unlabour'd sense,
 And opes a sluice of sweet benevolence.
 Some high behest of heaven you then fulfil,
 Sprung from his light your words, and issuing by his will,

Nor yet expect, so mystically long,
 Till certain inspiration loose your tongue :
 Express the precept runs, " Do good to all ;"
 Nor adds, " Whene'er you find an inward call."
 'Tis GOD commands ; no farther motive seek,
 Speak or without, or with reluctance speak :
 To love's habitual sense by acts aspire,
 And kindle, till you catch the gospel-fire.

Discoveries immature of truth decline,
 Nor prostitute the gospel-pearl to swine.
 Beware, too rashly how you speak the whole,
 The vileness, or the treasures of your soul.
 If spurn'd by some, where weak on earth you lie,
 If judg'd a cheat or dreamer, where you fly;
 Here the sublimer strain, th' exerted air
 Forego: you're at the bar, not in the chair.

To the pert reasoner, if you speak at all,
 Speak what within his cognizance may fall:
 Expose not truths divine to reason's rack,
 Give him his own belov'd ideas back;
 Your notions till they look like his dilute;
 Blind he must be; but save him from dispute.
 But when we're turn'd of reason's noon-tide glare,
 And things begin to shew us what they are,
 More free to such your true conceptions tell,
 Yet graft them on the hearts where they excel:
 If sprightly sentiments detain their taste;
 If paths of various learning they have trac'd:
 If their cool judgment longs, yet fears to fix;
 Fire, erudition, hesitation mix.

All rules are dead; 'tis from the heart you draw
 The living lustre and unerring law.
 A state of thinking in your manner show,
 Nor fiercely soaring, nor supinely low;
 Others, their lightness and each inward fault,
 Quench in the stilness of your deeper thought.
 Let all your gestures fix'd attention draw,
 And wide around diffuse infectious awe:
 Present with GOD by recollection seem;
 Yet present by your cheerfulness with men.

Without elation christian glories paint,
 Nor by fond amorous phrase assume the saint.

Greet not frail men with compliments untrue,
 With smiles to peace confirm'd and conquest due.
 There are who watch to' adore the dawn of grace,
 And pamper the young profelyte with praise :
 Kind, humble souls ! they with a right good-will
 Admire his progress, till he stands stock-still.

Not one address will diff'rent tempers fit,
 The grave and gay, the heavy and the wit.
 Wits will sift you : and most conviction find
 Where least 'tis urg'd, and seems the least design'd.
 Slow minds are merely passive ; and forget
 Truth not inculcated : to these repeat,
 Avow your counsel, nor abstain from heat. }

Some gentle souls to gay indiff'rence true,
 Nor hope, nor fear, nor think the more for you :
 Let love turn babler here, and caution sleep,
 Blush not for shallow speech, nor muse for deep ;
 These to your humour, not your sense attend,
 'Tis not th' advice that sways them, but the friend.

Others have large recesses in their breast :
 With pensive process all they hear, digest ;
 Here well weigh'd words with wary foresight sow ;
 For all you say will sink, and every seed will grow.

At first acquaintance press each truth severe,
 Stir the whole odium of your character :
 Let harshest doctrines all your words engross,
 And nature bleeding on the daily cross.
 Then to yourself the ascetic rule enjoin,
 To others stoop surprizingly benign ;
 Pitying, if from themselves with pain they part,
 If stubborn nature long holds out the heart,
 Their outworks now are gain'd ; forbear to press ;
 The more you urge them, you prevail the less ;

Let

Let speech lay by its roughness to oblige ;
 Your speaking life will carry on the siege :
 By your example struck, to GOD they strive
 To live, no longer to themselves alive.

In souls just wak'd the paths of light to chuse,
 Convictions keen and zeal of prayer infuse.
 Let them love rules ; till freed from passion's reign,
 Till blameless, moral rectitude they gain.

But lest reform'd from each extremer ill,
 They should but civilize old nature still,
 The loftier charms and energy display
 Of virtue modell'd by the Godhead's ray ;
 The lineaments divine, perfection's plan,
 And all the grandeur of the heavenly man.
 Commences thus the agonizing strife,
 Previous to nature's death and second-life :
 Struck by their own inclement piercing eye,
 Their feeble virtues blush, subside, and die.
 They view the scheme that mimic nature made ;
 A fancy'd goddess, and religion's shade ;
 With angry scorn they now reject the whole ;
 Unchang'd their heart, undeify'd their soul.
 Till indignation sleeps away to faith,
 And GOD's own power and peace take root in sacred
 wrath.

Aim less to teach than love. The work begun
 In words, is crown'd by artless warmth alone.
 Love to your friend a second office owes,
 Yourself and him before heaven's footstool throws :
 You place his form as suppliant by your side,
 (A helpless worm, for whom the Saviour died)
 Into his soul call down th' ethereal beam,
 And longing ask to spend, and to be spent for him.

THE POTTER AND HIS CLAY.

BEHOLD the potter and his clay,
 He forms his vessels to his mind;
 So did creating *love* display
 Itself in forming human-kind.

Th' almighty Workman's pow'r and skill,
 Could have no *vile, ignoble* ends;
 His one immutable *good will*
 To *all* that he hath made, extends.

This gracious, sov'reign Lord on high,
 By his eternal word and voice,
 Chose *all* to live and *none* to die,
 Nor will he *ever* change his choice.

Not by *his* will, but by their *own*,
 Vile rebels break his righteous laws;
 And make the terror to be known,
 Of which they are *themselves* the cause.

His *all-electing* love employs
 All means, the human race to bless,
 That mortals may his heav'nly joys,
 By *re-electing* him possess.

Shall man reply that GOD *decreed*
 Fall'n *Adam's* race *not* to be blest?
 That for a *few* his Son should bleed,
 And *satan* should have *all the rest*?

Do thou, poor sinful soul of mine,
 By faith and penitence embrace,
 Of doubtless, *boundless love* divine,
 The *free*, the *universal* grace.

Let GOD, within thy pliant soul,
 Renew the image of his Son;
 The likeness *marr'd* will then be *whole*,
 And show what he, *in Christ*, has done.

THE
Arminian Magazine,

For FEBRUARY 1789.

An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's *History of the Reformation
in the Low-Countries.*

[Continued from page 25.]

DECEMBER 13, 1618, *Episcopus* read a writing, which contained the opinion of the Remonstrants about the first point, viz. Predestination.

December 14. The assembly ordered them to prepare for the next session, what they had to propose upon the four other points.

December 15. *Abraham Scultet*, professor of divinity at *Heidelberg*, made a discourse upon the cxxiid psalm, and spoke a great deal about the *peace of brethren* among those, who breathed nothing but war.

December 17. The Remonstrants presented their doctrine about the four other points.

December 18. *Lydius* preached violently against the Innovators, who calumniated the church, to make her doctrine odious. He said, they were of the race of *Ham*, who laid open the nakedness of his father.

December 19. The church of *Kampen* brought complaints to the synod against the Remonstrant ministers of that town.

December 20. The synod acquainted the Remonstrants, that they should declare their opinions, not as far as they should think

think it necessary, but as far as the assembly should think it fit. *Polyander* said, if the Remonstrants were allowed to follow the method proposed by them, they would make the doctrine of the Reformed odious, and the good cause would be exposed to great danger.

December 21. The Remonstrants presented their remarks upon the confession of faith.

December 27. The moderator declared to the Remonstrants, that the synod allowed them only to defend their doctrine, and not to explain it as they should think fit. *Episcopus* answered, that the Remonstrants could not accept of those terms, without acting against their conscience. The moderator replied, the synod would not permit, that the doctrine of the Reformed should be confuted. *Episcopus* said, the Remonstrants could not acknowledge, That GOD has condemned the greatest part of mankind by an eternal and irrevocable decree, only with a design to shew his severity and power. *Mr. Hales* says, that *Gomarus*, perceiving that he was particularly concerned, told the synod, "No-body maintains, that GOD has *absolutely* condemned men without regard to sin; but as he has decreed the end, he has also decreed the means; that is, as GOD has predestinated man to death, he has also predestinated him to sin." *Mr. Hales* adds, that upon this occasion, *Gomarus* imitated the country-tinkers, who make two holes when they stop one.

The same day, the Remonstrants were ordered to obey, upon pain of being punished at the discretion of the magistrate. But they persisted in their resolution.

December 28. They sent a letter to the synod, in which they alledged the reasons why they could not obey that assembly. *Episcopus* declared, that it was reasonable the Remonstrants should explain and defend their doctrine, not as far as the synod should think fit, but as far as they themselves should think it necessary. Whereupon most of the members of the synod broke out into laughter. After a long dispute, the fifteen Remonstrants declared, that they could not obey the synod with a good conscience. They were then ordered not to depart the town without leave.

The

The same day, it was resolved to soften the decree of the synod.

December 29. The Remonstrants desired still that they might explain their sentiments, as far as they saw necessary. The *Dutch* divines expressed, upon this occasion, the contempt they had for them. And they were asked again, whether they would follow the method prescribed by the assembly? They answered, that they could not submit to it. It was then agreed to send three commissioners, and two * ministers, to the States-General, to inform them of the disobedience of the Remonstrants; and they were ordered again not to go out of town without leave.

December 31. *Polyander* preached upon these words of the prophet *Isaiah*, chap. lii. verse 7. *How beautiful upon the mountains are the feet of him, that bringeth good tidings, that publisheth peace!* The president, after he had given thanks to that professor, said, he did not doubt that the synod was directed by the Spirit of GOD, especially by reason of many learned and pious sermons lately preached in it.

The session of *January 2, 1619*, contains nothing that deserves our notice.

January 3. The resolution of the States-General about the synod, was read in this session. It imported, “ that the
“ States, having heard the report of the lay and ecclesiastical
“ deputies, approved all the decrees, which had been made
“ concerning the affair of the Remonstrants. That the
“ States declared, the Remonstrants were obliged to submit
“ to those decrees, and that it should be required from them
“ to submit to the like decrees for the time to come. That
“ if they persisted in their disobedience, they should incur
“ not only the censures of the church, but also those of the
“ state. That if they continued in the same disobedience,
“ their opinions should be examined according to the Word
“ of GOD; and that the said Remonstrants should stay in
“ town, and not go out of it, without express leave from
“ the commissioners in writing.

After the reading of that resolution, the moderator undertook to examine the Remonstrants. They declared that they

* The assessor *Faukelius*, and secretary *Damman*.

they could not, with a good conscience, treat with the synod, but upon the terms mentioned in their last answer.

The Remonstrants being withdrawn, the moderator made a prayer, in which he inveighed against their obstinacy. He said, the Remonstrants did not act by a principle of conscience, but with worldly views; and he prayed GOD to discover and confound their designs.

January 4. A Remonstrant minister observing that the preachers had compared those of his party to *Ham*, who laid open the nakedness of his father; added, "that those preachers were like *Shem* and *Japheth*, who endeavoured to cover that nakedness, but did it backward, and very awkwardly."

The synod began to extract several propositions out of the books of the Remonstrants. The six following sessions afford nothing material.

January 11. The Remonstrants were asked again several questions, and exhorted to submit to the synod.

January 12. There was on this day a private conference between the commissioners and the Remonstrant ministers.

January 14. The commissioners made a large report to the synod of what passed in that conference, and said, that the Remonstrants persisted in their disobedience. The moderator asked them, whether they would obey the orders of the synod without any stipulation? *Episcopus* answered, *We have prepared an answer in writing, and desire it may be read, and then delivered to the synod.* The moderator said, *Answer pre-emptorily, Yes, or No.* *Episcopus* replied, *such an answer is to be found in the memorial which we have all subscribed.* The commissioners and the moderator insisted still, that the Remonstrants should answer yes, or no. *Episcopus* said, "It is a strange thing, that we cannot obtain, in a free synod, such a small favour, as that of reading our answer! Such a thing was never denied." At last the commissioners permitted the Remonstrants to deliver that memorial. The latter desired leave to read it all, or at least the preamble. Which being denied, they presented their memorial; and then they were ordered to withdraw.

Soon

Soon after they were called in; and the moderator asked them, whether they adhered still to the answer contained in their memorial, and expressed in these words: "We have been ordered to submit to the resolutions of the synod; but we have frequently declared that we could not do it with a good conscience. Nay, we have shewed at large, that the orders of the synod were inconsistent with justice, and that the assembly required from us things contrary to the will of GOD. We are still of the same mind." All the Remonstrants declared they adhered still to that answer. The moderator ordered them to rise, and sign it at his table. *Episcopus* said, *Let that writing be brought to us, and we shall subscribe it.* The moderator required still from the Remonstrants, that they should rise, to put their hands to it. *Episcopus* obeyed. But the moderator perceiving that many members did not approve the Remonstrants should be used with so much haughtiness, ordered the paper to be brought to their table, where they subscribed it sitting. Afterwards, he said,

"You do not deserve that the synod should keep any longer correspondence with you. Wherefore they dismiss you; and when they desire you should appear again, they will give you notice of it. You must also know, that since your obstinacy has appeared by opposing the resolutions of the synod, care will be taken to acquaint all Christendom with it; and you will see that the church does not want spiritual arms to punish you. A just censure shall be inflicted upon you; and the synod will shew the equity of it in all christian countries. I dismiss you therefore in the name of the lords commissioners and of the synod. Be gone."

The Remonstrants rose, and went out of the assembly. *Episcopus* said, as he went out, *Let GOD judge between the synod and us concerning the craft, the deceits, and lies laid to our charge.*

Thus the fifteen Remonstrants were expelled the synod. It appears by the discourse of the moderator, that a divine at the head of an ecclesiastical assembly, may give up himself

self to an unchristian warmth. This was not approved by many deputies of the foreign countries, nor even by some of the *United Provinces*. They were offended at the violent anger of the moderator, who often spoke false Latin in the heat of his zeal.

Mr. *Hales* writ to the *English* ambassador, "The foreign divines believed, the Remonstrants had been used with great partiality. It was proposed, *says he*, that the whole synod should judge of the conduct of the Remonstrants; and yet, when any question was proposed, if some foreign divines spoke in favour of the Remonstrants, the *Dutch* opposed them with all their might, having little regard for the judgment of the foreign divines, unless they sided with them."

Balcanqual, the *Scotch* deputy, writ to the same ambassador in the following words: "As for the expulsion of the Remonstrants, I wish I could say, without offending any body, that it was a strange proceeding, and that the synod was very much in the wrong." The same divine says, in another place: "After having gathered the votes of a small part of the synod, the Remonstrants were called in, and ordered to go away by a most violent speech. I confess, I am very uneasy, whenever I think of it. For, if the Remonstrants should say, that the moderator has passed a sentence, which is not the sentence of the synod, they would speak nothing but truth. For, the third part of the votes were not gathered, and consequently a just sentence could not be drawn up: besides, it was not written down, and approved by the synod. The injurious words of that sentence were not the result of any vote; and none but one member spoke some of those words. You rightly condemn that speech; and your censure upon it ought to be respected."

Lewis Crocius, professor of divinity at *Bremen*, spoke the next day in the following manner: "I have observed that the moderator grew too warm upon this occasion, and that some hard words escaped him, which it were to be wished he had avoided. More circumspection should have
" been

“ been used in an affair of such great importance. The
 “ synod should have been consulted about it, and a form of
 “ dismissal prepared to be pronounced in the name of the
 “ assembly, and recorded. By that means, the synod would
 “ not have been reproached on account of the severity of
 “ the president. It had been more glorious for the synod,
 “ to act with less passion.”

The Remonstrants complained, that they had been expelled for refusing to be judged by their adversaries, and to acknowledge that they had a right to prescribe to them how and when they should speak, or be silent, in defending their own cause. They said it was no new thing, to avoid the decisions of a partial synod: that many doctors of the church, both among the ancients and the moderns, had refused to appear before such assemblies, or went away, when they perceived that their enemies were to be their judges; that for the same reason, the Protestants would not submit to the judgment of the council of *Trent*. They added, that in all civil courts, a suspicion of partiality was one of the main reasons to except against a judge. They complained particularly of the moderator, who always interrupted them, when he thought it convenient, or ordered them to be silent, or to withdraw, that he might say what he pleased, without fearing to be convicted.

In the session of the same day, *January 14, 1619*, after having expelled the Remonstrants, the assembly resolved to get copies of the explication of the first article, which they had presented in the morning, that all the members of the synod might examine it.

January 15. The tables, benches, and chairs, which had been placed for the Remonstrants, were removed.

The same day they continued to gather the opinions of the members of the synod about the method of examining the *five points*; and it was resolved to prepare a decree upon this head, that the assembly might examine and approve it.

January 16. The moderator proposed several things, to explain the second *article*. A form was produced, about

the manner of examining the doctrine of the Remonstrants : it was approved by a majority of votes.

January 17. *Sibrand Lubbert*, professor at *Franeker*, began the examination of the *five points*. He spoke of GOD's decrees, and endeavoured to confute the sense which the Remonstrants put upon some passages in scripture.

January 18. *Gomarüs* explained the words *to elect, election, elect*.

January 21. The resolution of the States-General was read, in which they approved the proceedings of the synod from the first day of January.

The same day the Remonstrants sent to the synod a memorial, which was read by the moderator and some other divines: but was not communicated to the assembly. They shewed how they had been used by the synod, who had incensed against them the supreme powers, the foreign divines, and the commissioners of the States. They maintained, that the synod never designed to grant them the liberty necessary to defend their cause; and that they had been treated with great partiality and injustice, especially when they were dismissed in such a rude manner.

January 22. The synod met privately in the evening, to discourse of some articles, about which the members were not agreed among themselves.

The next day, the foreign divines met at the lodgings of the bishop of *Landaff*.

It was then that every foreign divine had his task given him, to examine the five points. *Balcanqual* writ to the *English* ambassador, that there was in this respect a great confusion in the proceedings of the synod; that the assembly knew nothing of the method of referring matters to a committee, in order to be reported to the synod, who should approve or reject them, as is practised in all councils; that matters were immediately communicated to the synod; which was the reason why there were as many opinions as members; lastly, that the *Dutch* divines were so prepossessed against the Remonstrants, that the moderation of the foreigners was not acceptable to them.

The

The leaders of the synod found themselves very much perplexed, because several foreign divines were not satisfied with their conduct. Those divines complained, that the Remonstrants were confuted in their absence, though they were still in town, and had offered to explain their doctrine, upon condition that they should be allowed a reasonable liberty. The deputies of the *United Provinces* were sensible they could not easily justify themselves in that respect. But what could they do? It was dangerous to take new measures, lest the authority of the synod should be depreciated: and therefore they did not think proper to recall the Remonstrants. However, to satisfy the foreigners, it was agreed to allow the Remonstrants a little more liberty. The commissioners sent for them the 23d of January, and the president told them, that though they were excluded from the synod, yet the commissioners granted them the liberty of writing, to explain or defend their doctrine, and that they allowed them a fortnight for that purpose.

The Remonstrants were agreeably surprized at such a proposal, and gladly accepted the offer. It was believed, that the commissioners made that step against the will of the leaders of the synod.

January 24. *Polyander* and *Walæus* explained some passages of scripture, which the Reformed used to alledge against the Remonstrants.

January 25. *Goclenius*, professor of philosophy at *Marpurg*, endeavoured to confute the Remonstrants. He was asked why he did not explain himself more clearly, since he had always approved *Melancthon's* opinion, which came very near that of the Remonstrants? And why he sided with those who condemned that doctrine? He answered, he knew the prince and the states would have it so: and he added, *Et nos habemus hic bonum vinum: Besides we have here excellent wine.* Indeed the fumes of it made him sleep frequently in the synod.

The Remonstrants sent a memorial to the States-General, and a letter to prince *Maurice*, to justify their conduct in the synod. Those two pieces were not answered.

January

January 28. *Abraham Scultet* spoke about the *certainty* of election: he maintained, that it was necessary that every body should be sure of his salvation. At the end of his discourse, he exhorted the commissioners to suffer no longer the *abominations of the Remonstrants in the United Provinces.*

January 29. *Altingius* maintained, "that GOD has reprobated whom he pleases, according to his mere will, without any regard to sin; that those sins, which have followed that reprobation, are the fruits of it; that GOD is nevertheless holy; and that we ought to cry out, as the cherubim do: *GOD is holy, though he reprobates men; GOD is holy, though he blinds them; GOD is holy, though he hardens them.*"

[*To be continued.*]

The Examination of TILLENUS before the Triers; in order to his intended settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

[*Wrote by one who was present at the Synod of Dort.*]

THE PREFATORY EPISTLE.

MY dear friend, these papers come to your hands, to give you assurance, that my late discourses upon the subjects here treated of, were in good earnest. Whatever it was that occasioned my present conceptions, nothing hath had a greater hand in it, than your passionate opposition. For I am weary of debates by word of mouth, wherein men of much prejudice grow so hot and transported, that instead of solid arguments and sober reason, they can levy no other forces but froth and choler to assist them. That I may no more endanger making the least flaw in that dear friendship, that hath grown up to so great a height betwixt us; I have resolved to take this calmer course to give an account of some grounds of my present persuasion. Perhaps they may some time find your affections so quiet, and your under-

understanding fo well awakened, that thefe truths may make a better impreffion than hitherto they have done upon you. And becaufe I remember (in fome heat) you have thrown fome things upon me, (which were not fo much faults in me, as prejudice in you) I fhall briefly wipe them off, that you may have the lefs objection to fright you from a further inquiry into the articles under queffion.

I befeech you, in the firft place, upbraid me no more with the errors of my education; becaufe the greater my prejudices were againft thefe doctrines, the greater you ought to conclude the light to be, which hath induced me to embrace them, againft all the charms of intereft, wherewith the world tempts us to the contrary.

Inconftancy (one of your other charges) I confeffs is fometimes culpable: but not always. Our happinefs, that will be unchangeable, commenceth in a change; and it is our duty to turn from *darknefs to light*, though we be called inconftant for it. We were not born with our eyes open; neither fhall we ever fee far, if we look no further than that profpect, which fome few admired writers have fet before us. We have a dawning firft; but the progrefs of our light holds a proportion with the fedulity of our ftudies. We are never too old to learn in Chrifft's fchool. But the great fcandal, you fay, is, to profefs myfelf a difciple to fuch mafters. What mafters do you mean? I call no man mafter on earth (in this fenfe) nor ever will give any fo great a dominion over my faith, as to fwear allegiance to his doctrines. But yet I know it is a duty to march after the ftandard of truth, what hand foever carries it before us. And who do you think were the bearers of it? If you inquire into their learning, (even their adverfaries being judges) they were as lights fhining in the midft of a crooked and perverfe nation, *Phil. ii. 15*. And if you examine their lives, they were blamelefs and harmlefs, as becomes the fons of GOD; not more polite in their intellectuals, than unreprouceable in their morals. And they have declared their virtues as well in a way of paffive obedience as active. What profefors were ever more conftant and cheerful in their fufferings for the Word

of GOD, and for the testimony which they held, as the truth is in Jesus, *Ephes. iv. 21.* They have been banished, imprisoned, &c. Infomuch that one of them bespeaks his fellow-soldiers in this conflict, after this manner, * *Vos societatis nostræ decorum ac lumina, &c.* “ You the lights and glory of our society, whose bonds are famous throughout the whole christian world, whose invincible patience hath given proof to your very adversaries, and all the world besides, that the Remonstrants value their conscience, above all things whatsoever. March on with me, *saith he,* to the mark, *by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.* 2 *Cor. vi. 8, 9, 10.*”

But you object, These tenets are not agreeable to the doctrine of St. *Augustine.* St. *Augustine* must give us leave to depart from him, where he takes leave to depart from all that went before him, and from himself also. For it is observed, that he changed his batteries, as he changed his enemies, and employed other principles against the *Pelagians*, than those he used in combating the *Manichees*; and from the variety of his opinions in these points it proceeds, that his followers express themselves in such different terms, that though taught in the same school, and of the same master, yet they seem not to have learnt the same lesson. And yet we must not deny, that St. *Augustine* might have confuted the *Pelagians* sufficiently, and yet have omitted the way of predestination. And yet the doctrine of predestination, as it is handled by *Gomarus* and his friends, differs much from that of St. *Augustine*, and lays down many things which *Augustine* would by no means grant. And therefore your objection, that these *tenets* are against the doctrine of the synod of *Dort*, is of no value, for besides their dissent from all the ancients, and from St. *Augustine* himself, the manner of their proceedings against the Remonstrants was enough to beget an aversion to their doctrine.

Tilenus,

* Apolog. pro Confess. in Præfat. ad finem.

Tilenus, who was present there, an eye and ear-witness of those transactions, could discover something: but he spares you. And yet he cannot but tell you, that the many pitiful shifts, and thin distinctions and horrid expressions, which he observed to be frequently made use of, by persons of that persuasion, have contributed very much to the rectifying of his judgment. Would it not startle a man, that were well in his wits, to consider that opinion so stiffly maintained by *Piscator*, *Maccovius*, and divers others, That GOD hath so predetermined the will of every man to every action, that he cannot possibly *do any more good than he doth, nor omit more evil than he omitteth*? What sad inferences may be drawn, and properly enough, from this doctrine? Will it not (in the consequence of it) take off the wheels of duty, and furnish the careless with an excuse, and lay all sin at the door of the most *Holy* GOD? Some of you, indeed, to decline the *odium* of this assertion, tell us the quite contrary, and affirm roundly, that men may do more good, and commit less evil, if they will. But (see the fallacy!) they hold withal, that the decree of GOD hath made it *impossible* for them to will either. You may as well say, that a dog can fly, and a horse become an excellent philosopher, if they *will*. You cannot but take notice, when you are treating of these points, how your doctrines and uses interfere; and when it hath cost you much noise and sweat to confute, what you account an error in the doctrine, how you are fain to quote the very same opinion to help you, at a dead list, in your exhortation. You deliver it for sound DIVINITY, that Christ died only for a *few*, and yet vehemently urge *all* men to believe in him, which they cannot rationally do, unless they be persuaded of the contrary. Have you not heard the preacher inveigh against *apostacy*, and yet almost in the same breath tell his *audience*, the *elect* can never fall away, and the *rest* never stand? One while you cry, O *Bades*! O *the depth*! and declaim against prying into GOD's secrets; and anon you are as definitive, as if you had been of GOD's *counsel*; and seem to be angry that others should pretend to have as good a *key* to open that *cabinet*, as yourselves.

selves. You ascribe much to GOD's *omniscience*; and yet you will not allow him to see *future* events, but by the perspectives and *optics* of such decrees as yourselves fancy him to have made to that purpose. You set up his *sovereignty*, to confront his *justice* and *mercy*; and think you much honour him, in assigning him a power to *command perjury*, *lying*, *blasphemy*, and a prerogative to *cast poor innocent babes into hell-torments*. What think you of that passage, which an honest ear-witness told me from the mouth of one of your brethren, *That GOD deals by reprobates, as the rat-catcher does by those vermin, who stops up all their avenues and passages, and then hunts them with his dogs, that he may provoke them to fly in his face?* Do such expressions become the pulpit, or that reverence which should govern our thoughts, when we speak of the Divine Majesty?

But this is one of your excellent artifices, to save the justice of GOD's decree of reprobation; and because you dishonour him in the *first* act of it, [the *præterition* of those forlorn wretches, without any respect to sin,] you think to make him amends in the *latter* by saying, *He necessitates them to sin, that he may seem not to condemn them without justice*. You say his wisdom hath contrived it, his will decreed it, and his power brings it to pass insuperably. I know you will shift this off, by saying, that the reprobates sin *voluntarily*. But will this plea more alleviate, or aggravate the cruelty? A holy man could say, *it is better to be in hell without sin, than in heaven with it*. If a man be cast into gaol without fault, he carries the comfort of a good conscience to help to bear the burden of his durance: but when his judge contrives to draw him into some crime, that the guilt and remorse of his own conscience may make an accession to his misery, this leaves him nothing to reflect upon to mitigate his torments. I pray, by whose decree comes it to pass, that the soul of the reprobate is polluted at the first? Their first sin comes to them by *imputation*, and that draws all the rest after it by an invincible necessity. Upon which account, GOD would have been less severe, if he had cast them into hell innocent, and *without any sin* at all,

as you say, he *cast them off*, or *past them by*, at first, without any *respect* at all to it.

But you have one *reserve*, by which you are confident, after all these foils, to win the field at last. You say GOD's decrees could be no other than they are: for the decrees of GOD are GOD himself; and therefore to make a *conditional* decree were to make a *conditional* GOD; and if *election* or *reprobation* could have respect to any *qualifications* in their objects, this would amount to a denial of GOD's *independency*. And having resolved justification to be an *immanent* act of GOD, and consequently *GOD himself*: it follows, from the same principle, that it must be from all eternity, and that men's sins are remitted before they be committed; and that it is as impossible for all the most horrid sins in the world, to cause any *interruption* of a man's justification, as for Almighty GOD to become *mutable* in his nature; that faith serves not as a condition to *qualify* us for our actual justification before GOD, but only for a *mean* to procure the *sense* and *feeling* thereof in ourselves. These opinions unavoidably follow from *that* one position, which you think as certain, as if you found it, in so many words, in the gospel. But that the very foundation, upon which you build so many gross errors, is itself *unsound*, you may learn from your own *Gomarus*, who was once of that opinion with you; but, being afterwards awakened to a more mature judgment in this point, hath left arguments enough in his writings to confute you.

In the mean time, if there be in any word of this address, more asperity than I ought to use, I desire you to pardon it, for the sake of GOD's honour, which I am zealous to vindicate from that foul impeachment. *Nevertheless*, to conclude with the words of the great apostle, *Whereunto we have already attained, let us walk by the same rule, let us mind the same thing. Endeavouring to keep the unity of the spirit in the bond of peace. Phil. iii. 16. Eph. iv. 3.* I have two things, which I must yet beg of you upon the score of our old friendship, the continuance of your affection, and your

prayers; which I assure you, how freely soever you lay them out, shall not be cast away upon

S I R,

Your true and faithful friend,

N. N.

*The EXAMINATION of TILENUS before the Triers
in Eutopia.*

THE TRIERS.

Dr. ABSOLUTE, *Chairman.*

Mr. FATALITY.	Dr. CONFIDENCE.
Mr. PRÆTERITION.	Dr. DUBIOUS.
Mr. FRI-BABE.	Mr. MEANWELL.
Dr. DAM-MAN.	Mr. SIMULANS.
Mr. NARROW-GRACE.	Mr. TAKE-O'TRUST.
Mr. EFFICAX.	Mr. KNOW-LITTLE.
Mr. INDEFECTIBLE.	Mr. IMPERTINENT.

The clerk examined TILENUS, a well-wisher to some tenets of the Remonstrants, and by fiction of person.

1. INFIDELIS, *an unbelieving person.*
2. CARNALIS, *a carnal, prophane person.*
3. TEPIDUS, *a lukewarm, slothful person.*
4. TENTATUS, *an afflicted, despairing person.*

The commissioners being all sat, and *Tilenus* presenting himself (with a certificate and a legal presentation) before them, the chairman addressed his speech as followeth.

Dr. *Absolute.* **T**HE great prudence and piety of the governors of this commonwealth, have been pleased (out of an ardent zeal to GOD's glory) to think upon a course how their dominions may be made happy in the settlement of an able and godly ministry among them; for which purpose they have appointed commissioners to examine the gifts of all such as shall be employed in the office
of

of public preaching. And seeing you have addressed yourself to us for our approbation, in order to your establishment, in that office, we hope you understand the nature and weight thereof. You are to be a pastor, not of beasts, but of reasonable creatures, framed after GOD's own image, and purchased with his blood. Having undertaken this charge, it is incumbent upon you to watch for those souls under your inspection, as one that must give an account. And that we may not be found betrayers of the great trust reposed in us, we must receive some satisfaction how you stand qualified for the carrying on so great a work. And because it is to be suspected, that he who is not sensible of the work of grace in himself, will not be very zealous in his endeavours to procure it in others; let us be informed in the first place, what assurance you have, that you are in a state of grace?

Tilenus. Sir, I trust you shall find, that I am no reprobate.

Dr. Confidence. Methinks you speak very doubtfully?

Tilenus. Sir, I humbly conceive it becomes not me to be too confident, when the modesty of the great apostle was content with the same expression which I used. *2 Cor. xiii. 6.* And, blessed be GOD! the piety of my parents took an early care that I should not be alienated from him through the allurements of the world, for want of a religious education; and from a child having been acquainted (as *Timothy* was) with the holy scriptures, *which are able to make us wise unto salvation, through faith which is in Christ Jesus; herein I have exercised myself, through the assistance of his grace, to have always a conscience void of offence towards GOD and towards man.*

Mr. Narrow-grace. You speak as if regeneration came by nature and education.

Tilenus. No, Sir; to say regeneration comes by nature, were a contradiction.

Mr. Efficax. Do you think the grace of conversion is *resistible*? The apostle tells you, that GOD exerts and putteth forth a power for the conversion of a sinner, *equal to that, which*

which he wrought in Christ, when he raised him from the dead. Ephes. i. 20. And indeed there is a necessity of such a power for the accomplishment of this work; because the sinner is as a dead person; *dead in trespasses and sins.* Ephes. ii. 1.

Tilenus. Metaphors never make solid arguments. Sinners are like dead men: but no like is the same. If they were absolutely dead, then it were impossible for them to make any resistance at all to the least dispensation of grace. Resistance implies re-action: but the dead have no power at all to act: and yet it is acknowledged that the sinner hath a power to resist, and doth actually resist; therefore man is not dead in every sense. We find him sometimes resembled to one asleep, *Ephes. v. 14.* so that you cannot infer the conclusion desired, from such figurative expressions.

Mr. Impertinent. It is said of those that disputed with *Stephen*, *Acts vi. 10.* that *they were not able to resist the wisdom and spirit by which he spake.*

Tilenus. He speaks of that conviction, which the force of his arguments (dictated to him by the Holy Spirit) made upon their understandings, so that they were not able to answer him in disputation: but he speaks not of any irresistible impression that the Divine grace made upon their wills; for there was no such effect wrought in them, as appears in the following verses, but rather the contrary, as you may conclude from *St. Stephen's* words, *Acts vii. 51.* *Ye do always resist the Holy Ghost.*

[To be continued.]

SERMON II.

On 1 JOHN v. 21.

Little children, keep yourselves from idols.

1. **T**HERE are two words that occur several times in this epistle, *παιδία* and *τεκνία*, both of which our translators render by the same expression, *little children*. But their meaning is very different. The former is very properly rendered *little children*: for it means, *babes in Christ*, those that have lately tasted of his love, and are as yet weak and unestablished therein. The latter might with more propriety be rendered, *beloved children*; as it does not denote any more than the affection of the speaker to those whom he had begotten in the Lord.

2. An ancient historian relates, that when the apostle was so enfeebled by age as not to be able to preach, he was frequently brought into the congregation in his chair, and just uttered, "Beloved children, love one another." He could not have given a more important advice. And equally important is this which lies before us; equally necessary for every part of the church of Christ. *Beloved children, keep yourselves from idols.*

3. Indeed there is a close connexion between them: one cannot subsist without the other. As there is no firm foundation for the love of our brethren, except the love of GOD, so there is no possibility of loving GOD, except we *keep ourselves from idols.*

But what are the *idols* of which the apostle speaks? This is the first thing to be considered. We may then, in the second place inquire, how shall we keep ourselves from them?

I. 1. We are first to consider, What are the idols of which the apostle speaks? I do not conceive him to mean, at least not principally, the idols that were worshipped by the heathens. They to whom he was writing, whether they had been Jews or heathens, were not in much danger from these.

these. There is no probability, that the Jews, now converted, had ever been guilty of worshipping them: as deeply given to this gross idolatry as the Israelites had been for many ages, they were hardly ever entangled therein, after their return from the *Babylonish* captivity. From that period the whole body of the Jews had shewn a constant, deep abhorrence of it: and the heathens, after they had once turned to the living GOD, had their former idols in the utmost detestation. They abhorred to touch the unclean thing; yea, they chose to lay down their lives, rather than return to the worship of those gods, whom they now knew to be devils.

2. Neither can we reasonably suppose, that he speaks of those idols, that are now worshipped in the church of *Rome*: whether angels, or the souls of departed saints, or images of gold, silver, wood or stone. None of these idols were known in the Christian church, till some centuries after the time of the apostles. Once indeed, St. *John* himself fell down to worship before the face of an angel that spake unto him; probably mistaking him, from his glorious appearance, for the Great Angel of the Covenant. But the strong reproof of the angel, which immediately followed, secured the christians from imitating that bad example. *See thou do it not: as glorious as I may appear, I am not thy master. I am thy fellow-servant, and of thy brethren the prophets: worship GOD.* Rev. xxii. 9.

3. Setting then Pagan and Romish idols aside, what are those of which we are here warned by the apostle? The preceding words shew us the meaning of these. *This is the true GOD*; the end of all the souls he has made; the centre of all created spirits: *and eternal life*, the only foundation of present as well as eternal happiness. To him therefore alone our heart is due. And he cannot, he will not quit his claim, or consent to its being given to any other. He is continually saying to every child of man, *My son, give me thy heart!* And to give our heart to any other is plain idolatry. Accordingly whatever takes our heart from him, or shares it with him, is an idol: or, in other words, whatever we seek happiness in, independent of GOD. 4. Take

4. Take an instance that occurs almost every day. A person who has been long involved in the world, surrounded and fatigued with abundance of business, having at length acquired an easy fortune, disengages himself from all business, and retires into the country—to be happy. Happy in what? Why, in taking his ease. For he intends now,

—————*Somno & inertibus horis
Ducere sollicitæ jucunda oblivia vitæ.*

—————To sleep and pass away,
In gentle inactivity the day!

Happy, in eating and drinking whatever his heart desires: perhaps more elegant fare, than that of the old *Roman*, who feasted his imagination before the treat was served up: who, before he left the town, consoled himself with the thought, of “fat bacon and cabbage too!”

Unctæ satis pingui ponuntur oluscula lardo!

Happy—in altering, enlarging, rebuilding, or at least, decorating, the old mansion-house he has purchased: and likewise in improving every thing about it, the stables, out-houses, grounds. But mean time where does GOD come in? No where at all. He did not think about him. He no more thought of the King of Heaven, than of the king of *France*. GOD is not his plan. The knowledge and love of GOD are entirely out of the question. Therefore this whole scheme of happiness in retirement is idolatry from beginning to end.

5. If we descend to particulars, the first species of this idolatry is what *St. John* terms, *the desire of the flesh*: we are apt to take this in too narrow a meaning, as if it related to one of the senses only. Not so: this expression equally refers to all the outward senses. It means, the seeking happiness in the gratification of any, or all of the external senses: although more particularly of the three lower senses, tasting, smelling and feeling. It means, the seeking happiness herein, if not in a gross, indelicate manner, by open intemperance,

rance, by gluttony or drunkenness, or shameless debauchery ; yet, in a regular kind of epicurism, in a genteel sensuality, in such an elegant course of self-indulgence, as does not disorder either the head or the stomach, as does not at all impair our health, or blemish our reputation.

6. But we must not imagine this species of idolatry is confined to the rich and great. In this also, “ the toe of the peasant,” (as our poet speaks) “ treads upon the heel of the courtier.” Thousands in low, as well as in high life, sacrifice to this idol : seeking their happiness (though in a more humble manner) in gratifying their outward senses. It is true, their meat, their drink, and the objects that gratify their other senses are of a coarser kind. But still they make up all the happiness they either have or seek, and usurp the hearts which are due to GOD.

7. The second species of idolatry mentioned by the apostle, is *the desire of the eye* ; that is, the seeking happiness in gratifying the imagination : (chiefly by means of the eyes) that internal sense, which is as natural to men as either sight or hearing. This is gratified by such objects, as are either grand, or beautiful, or uncommon. But as to grand objects, it seems they do not please any longer than they are new. Were we to survey the Pyramids of *Egypt* daily for a year, what pleasure would they then give ? Nay, what pleasure does a far grander object than these,

“ The ocean rolling on the shelly shore,”

give to one who has been long accustomed to it ? Yea, what pleasure do we generally receive from the grandest object in the universe,

“ Yon ample, azure sky,
Terribly large, and wonderfully bright,
With stars unnumber’d and unmeasur’d light ?”

8. Beautiful objects are the next general source of the pleasures of the imagination : the works of Nature in particular. So persons in all ages have been delighted

“ With

“ With sylvan scenes, and hill and dale,
And liquid lapse of murmuring streams.”

Others are pleased with adding art to nature, as in gardens, with their various ornaments : others with mere works of art, as buildings, and representations of nature, whether in statues or paintings. Many likewise find pleasure in beautiful *apparel* or *furniture* of various kinds. But novelty must be added to beauty, as well as grandeur, or it soon palls upon the sense.

9. Are we to refer to the head of beauty, the pleasure which many take in a *favourite animal*? Suppose a sparrow, a parrot, a cat, a lap-dog? Sometimes it may be owing to this. At other times, none but the person pleased can find any beauty at all in the favourite. Nay, perchance it is in the eye of all other persons, superlatively ugly. In this case, the pleasure seems to arise from mere whim or caprice ; that is, madness.

10. Must we not refer to the head of novelty chiefly, the pleasure found in most *diversions* and *amusements* ; which, were we to repeat them daily but a few months, would be utterly flat and insipid? To the same head, we may refer the pleasure that is taken in *collecting curiosities* ; whether they are natural or artificial ; whether old or new. This sweetens the toil of the virtuoso, and makes all his labour light.

11. But it is not chiefly to novelty, that we are to impute the pleasure we receive from *music*. Certainly this has an intrinsic beauty, as well as frequently an intrinsic grandeur. This is a beauty and grandeur of a peculiar kind, not easy to be expressed : nearly related to the sublime and beautiful in *poetry*, which give an exquisite pleasure. And yet it may be allowed, that novelty heightens the pleasure which arises from any of these sources.

12. From the study of *languages*, from *criticism*, and from *history*, we receive a pleasure of a mixed nature. In all these, there is always something new ; frequently something beautiful or sublime. And history not only gratifies

the imagination in all these respects, but likewise pleases us by touching our passions, our love, desire, joy, pity. The last of these gives us a strong pleasure, though strangely mixed with a kind of pain. So that one need not wonder at the exclamation of a fine poet,

“ What is all mirth but turbulence unholy,
When to the charms compar'd of heav'nly melancholy?”

13. The love of novelty is immeasurably gratified by *experimental philosophy*: and indeed by every branch of *natural philosophy*, which opens an immense field for still new discoveries. But is there not likewise a pleasure therein, as well as in *mathematical* and *metaphysical* studies, which does not result from the imagination, but from the exercise of the understanding? Unless we will say, that the newness of the discoveries which we make by mathematical, or metaphysical researches, is one reason at least, if not the chief, of the pleasure we receive therefrom.

14. I dwell the longer on these things, because so very few see them in the true point of view. The generality of men, and more particularly, men of sense and learning, are so far from suspecting, that there is, or can be the least harm in them, that they seriously believe, it is matter of great praise, to *give ourselves wholly to them*. Who of them, for instance, would not admire and commend the indefatigable industry of that great philosopher, who says, “ I have been now eight and thirty years at my parish of *Upminster*. And I have made it clear, that there are no less than three and fifty species of butterflies therein. But if GOD should spare my life a few years longer, I do not doubt but I should demonstrate, there are five and fifty!” I allow, that most of these studies have their use, and that it is possible to *use*, without *abusing* them. But if we seek our happiness in any of these things, then it commences an *idol*. And the enjoyment of it, however it may be admired and applauded by the world, is condemned of GOD, as neither better nor worse than damnable *idolatry*.

15. The

15. The third kind of *love of the world*, the apostle speaks of under that uncommon expression, *ἡ ἀλαζονεία τῆς βίης*. This is rendered by our translators, *the pride of life*. It is usually supposed to mean, the pomp and splendor of those that are in high life. But has it not a more extensive sense? Does it not rather mean, the seeking happiness in the praise of men, which above all things engenders pride? When this is pursued in a more pompous way, by kings, or illustrious men, we call it *thirst for glory*: when it is sought in a lower way by ordinary men, it is styled, *taking care of our reputation*. In plain terms, it is seeking the honour that cometh of men, instead of that which *cometh of God only*.

16. But what creates a difficulty here is this, we are required, not only to *give no offence to any one*, and to *provide things honest in the sight of all men*, but to *please all men for their good to edification*. But how difficult is it to do this, with a single eye to GOD? We ought to do all that in us lies, to prevent *the good that is in us from being evil spoken of*. Yea, we ought to value a clear reputation, if it be given us, only less than a good conscience. But yet, if we seek our happiness therein, we are liable to perish in our idolatry.

17. To which of the preceding heads is the *love of money* to be referred? Perhaps sometimes to one and sometimes to another, as it is a means of procuring gratifications, either for *the desire of the flesh*, for *the desire of the eyes*, or for *the pride of life*. In any of these cases money is only pursued, in order to a farther end. But it is sometimes pursued for its own sake, without any farther view. One who is properly a miser, loves and seeks money for its own sake. He looks no farther, but places his happiness in the acquiring or the possessing of it. And this is a species of idolatry, distant from all the preceding; and indeed the lowest, basest idolatry, of which the human soul is capable. To seek happiness either in gratifying this, or any other of the desires above-mentioned, is effectually to renounce the true GOD, and to set up an idol in his place. In a word, so many objects as there are in the world, wherein men seek

seek happiness instead of seeking it in GOD, so many *idols* they set up in their hearts; so many species of *idolatry* they practise.

18. I would take notice of only one more, which, though it in some measure falls in with several of the preceding, yet in many respects is distinct from them all; I mean, the idolizing any human creature. Undoubtedly it is the will of GOD that we should all love one another. It is his will that we should love our relations and our christian brethren with a peculiar love: and those in particular, whom he has made particularly profitable to our souls. These we are commanded to *love fervently*: yet still *with a pure heart*. But is not this *impossible with man*? To retain the strength and tenderness of affection, and yet, without any stain to the soul, with unspotted purity? I do not mean only unspotted by lust. I know this is possible. I know a person may have an unutterable affection for another, without any desire of this kind. But is it without idolatry? is it not loving the creature more than the Creator? is it not putting a man or woman in the place of GOD? giving them your heart. Let this be carefully considered, even by those whom GOD has joined together; by husbands and wives, parents and children. It cannot be denied, that these ought to love one another tenderly: they are commanded so to do. But they are neither commanded, nor permitted, to love one another idolatrously! Yet how common is this? how frequently is a husband, a wife, a child, put in the place of GOD? How many that are accounted good christians, fix their affections on each other, so as to leave no place for GOD? They seek their happiness in the creature, not in the Creator. One may truly say to the other,

“ I view thee, lord and end of my desires.”

That is, “ I desire nothing more but thee! Thou art the thing that I long for! All my desire is unto thee, and unto the remembrance of thy name.” Now, if this is not flat idolatry, I cannot tell what is!

II. Having

II. Having largely considered, what those *idols* are, of which the apostle speaks, I will come now to inquire, (which may be done more briefly) how we may *keep ourselves from them*.

1. In order to this, I would advise you, First, be deeply convinced that none of them bring happiness; that nothing, no person, under the sun, no, nor the amassment of all together, can give any solid, satisfactory happiness to any child of man. The world itself, the gay, giddy thoughtless world, acknowledge this unawares, while they allow, nay, vehemently maintain, "No man upon earth is contented." The very same observation was made near two thousand years ago.

*Nemo quam sibi sortem
Seu ratio dederit, seu fors abjecerit, illa
Contentus vivat,*

Let fortune, or let choice the station give
To man, yet none on earth contented live.

And if no man upon earth is contented, it is certain no man is happy. For whatever station we are in, discontent is incompatible with happiness.

2. Indeed not only the giddy, but the thinking part of the world, allow, that no man is contented: the melancholy proofs of which we see on every side, in high and low, rich and poor. And generally, the more understanding they have, the more discontented they are. For,

"They know with more distinction to complain,
And have superior sense in feeling pain."

It is true, every one has (to use the cant term of the day; and an excellent one it is,) *his hobby-horse!* Something that pleases the great boy for a few hours or days, and wherein he *hopes* to be happy! But though

"Hope blooms eternal in the human breast,
Man never *is*, but always *to be* blest."

Still he is walking in a vain shadow, which will soon vanish away! So that universal experience, both our own, and that of all our friends and acquaintance, clearly proves, that as GOD made our hearts for himself, so they cannot rest till they rest in him: that till we *acquaint* ourselves with him, we cannot be at peace. As a *scorner* of the wisdom of GOD, *seeketh wisdom and findeth it not*: so a *scorner* of happiness in GOD, *seeketh happiness, but findeth none.*

3. When you are thoroughly convinced of this, I advise you, Secondly, Stand, and consider what you are about? Will you be a fool and a madman all your days? Is it not high time to come to your senses? At length, awake out of sleep! and shake yourself from the dust! Break loose from this miserable idolatry, and *chuse the better part.* Steadily resolve to seek happiness where it may be found, where it cannot be sought in vain. Resolve to seek it in the true GOD, the fountain of all blessedness! And cut off all delay. Straightway put in execution what you have resolved! *Seeing all things are ready, acquaint thyself now with him and be at peace.*

4. But do not either resolve or attempt to execute your resolution, trusting in your own strength. If you do, you will be utterly foiled. You are not able to contend with the evil world; much less with your own evil heart, and, least of all, with the powers of darkness. Cry therefore to the strong for strength. Under a deep sense of your own weakness and helplessness, *trust thou in the Lord Jehovah, in whom is everlasting strength.* I advise you to cry to him for repentance in particular, not only for a full consciousness of your own impotence, but for a piercing sense of the exceeding guilt, baseness and madness of the idolatry that has long swallowed you up: cry for a thorough knowledge of yourself, of all your sinfulness and guiltiness. Pray that you may be fully discovered to yourself, that you may know yourself as also you are known. When once you are possessed of this genuine conviction, all your idols will lose their charms. And you will wonder, how you could so long lean upon those broken reeds, which had so often sunk under you.

5. What

5. What should you ask for next ?

“ Jesus, now I have lost my all,
Let me upon thy bosom fall !

Now let me see thee in thy vesture dipt with blood !

Now stand in all thy wounds confest,
And wrap me in thy crimson vest !

Hast thou not said, *If thou canst believe, thou shalt see the glory of GOD ?* Lord, *I would believe ! help thou mine unbelief !* And help me *now !* Help me now to enter into the rest that remaineth for the people of GOD ! For those who give thee their heart, their whole heart ! Who receive thee as their GOD and their all ! O thou that art fairer than the children of men, full of grace are thy lips ! Speak that I may see thee ! And as the shadows flee before the sun, so let all my idols vanish at thy presence !”

6. From the moment that you begin to experience this, fight the good fight of faith : take the kingdom of heaven by violence ! Take it as it were by storm. Deny yourself every pleasure that you are not divinely conscious brings you nearer to GOD. Take up your cross daily ; regard no pain, if it lies in your way to him. If you are called thereto, scruple not to pluck out the right eye and to cast it from you. Nothing is impossible to him that believeth : you can do all things through Christ that strengtheneth you. Do valiantly, and stand fast in the liberty wherewith Christ hath made you free. Yea, go on, in his name and in the power of his might, till you *know all that love of GOD that passeth knowledge.* And then you have only to wait till he shall call you into his everlasting kingdom !

London, Jan. 5, 1781.

A short account of the Life and Death of

W I L L I A M A D A M S,

A youth of Virginia.

Drawn up by a friend, personally acquainted with the deceased.

ISAIAH lvii. 1.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

PREFACE.

THE following short account was, it seems, at first only designed for the perusal and comfort of a *few*, immediately connected with the *deceased*. Being shown to some friends, they soon were of opinion, it might do real extensive service if made more public. It is not, indeed, adapted to the *general taste* and acceptation. The incidents have no exterior elegance or splendor to recommend them: they apply not to the feelings of the *gay*, nor to the conceptions of the *high-minded*; they will not appear interesting to the *busy*, nor animating to the *careless*: they speak rather to the apprehension and sensibilities of very plain, humble, and deeply experienced christians.

It pleaseth the Lord sometimes to raise the simple out of the dust; to take knowledge of an individual here and there, even in the lowliest walks of life; to endue them with more than common graces, and call them forth to distinguished usefulness; that the excellency of the treasure enriching their souls, and withal committed to their trust for the benefit of others, may evidently appear to be, as it invariably is, not of man, but of GOD.

Friendly reader, thou hast now before thee an instance of this kind. The following pages give thee, in artless, unadorned particulars, a little history of a human heart—a heart,

heart, as carnal once, and insensible as thine hath been; nay, probably, as thine is yet;—they contain the narrative of a mind and conversation, in the beginning estranged from, but afterwards assimilated unto the heavenly mind and life of Christ Jesus.

Thou see'st the deep exercise, the conflicts, the many troubles of a young soul, panting after redemption, and finding it: thou viewest a mere stripling, through the operation of free grace, brought unto a perfect man, unto the measure of the stature of the fulness of Christ: thou canst observe his life rendered eminently meek, self-denied, zealous, and intent on doing good; and then closing with uncommon illumination and blessedness.

It may be, *thou* art yet a youth: The character here simply represented, speaks with a persuasive force, particularly to thee: it bids thee shun the flattering snare of worldly pleasure: it bids thee never to think of any real enjoyment without having the Almighty for thy friend: it bids thee, not to hazard thy salvation and eternal peace upon the slender chance of living long: it bids thee, very early to give up thine heart to GOD; to cry, under the weight of inexpressible unworthiness, for the renewing operations of a Saviour, through the Spirit;—never to rest, until thou hast a knowledge, an abiding perception of pardon and reconciliation, by faith in the blood of the covenant; and then, incessantly to walk in purity and love, as the ransomed of the Lord,—as one of the children of the light and of the day.

The writer of these lines had certain information of the piety and undoubted credibility of the person, who drew up the succeeding piece; and therefore can, with an affectionate readiness, give it this introduction.

Philadelphia, 1782.

M.

WILLIAM ADAMS, the son of *William Adams*, was born in *Fairfax* county, in the state of *Virginia*, on the twenty-third of July, in the year of our Lord one thousand seven hundred and fifty-nine. From his infancy he was naturally inclined to passion and other evil tempers. But

L

even

even then at times the Spirit of holiness did not fail to shew him, that all was not well; and caused him to feel great uneasiness concerning the salvation of his soul, as I have often heard him say since his conversion to GOD. When he was about fourteen years of age, he had frequent opportunities of hearing the *Methodists* preach the gospel of Christ in the neighbourhood where he lived. But I don't know that it made any lasting impression on his mind for some time.

I am not sure how the Lord was pleased first to awaken him to a sense of his wretchedness by nature and practice; whether it was suddenly, under any one particular sermon; or whether it was in a more gradual manner, leading him a step at a time, until he gave him to see that his whole head was sick, and the whole heart faint. But however the particular way might be, this I am very sure of, that I have seen but very few in my time so thoroughly broken to pieces before the Lord. For two years or thereabouts, I have heard him say, both in class-meetings, and in love-feasts, he went bowed down under a sense of the wrath of an angry GOD: while his countenance, his tears, his frequent groans, his gestures, as well as the whole of his behaviour, shewed the hell he felt in his distressed soul. During this time he missed no opportunity of hearing GOD's word. Many a tear did he shed, while Christ Jesus has been set forth as evidently crucified before his eyes. Early and late has he been known to be pouring out his soul to GOD in private prayer for mercy. It was not uncommon for him to go into the fields and woods, or to rise from his bed at the dead times of night, to seek rest for his poor soul.

During the time of his great distress, he seemed to have power over all outward sin, and to walk in all the ordinances of GOD blameless; yet he still knew, that this itself would not do, but that his sins must all be blotted out, and his soul be made alive to GOD by faith in Christ, or else he must perish eternally. He was frequently tempted by the devil, to think that all his prayers and tears were in vain; that he was a hypocrite: or that GOD would never have mercy upon him: and that it was now too late for him ever

to expect it. I believe there were but few of the preachers that he had any intercourse with, to whom he did not endeavour to lay open his case, begging their advice and prayers : and but few of them that knew his deep concern, who did not sympathize with him in his distress, exhorting him to persevere in seeking the Lord. Some of his friends were afraid (at times) that his unbelieving fears would drive him almost into despair; for the precious promises of the gospel seemed out of his reach; so that while others in the neighbourhood, who were awakened after him, had found rest to their souls, he was still sticking fast in the horrible pit of nature's darkness. But, notwithstanding all his attempts hitherto had proved fruitless, yet he determined by the grace of GOD to lie at the feet of Jesus, resolving, if he perished, to perish crying out for mercy. He well knew (as he often expressed himself) from a feeling sensibility, that, if he were damned, it would be just in GOD, because he had abused his mercies, and too long refused to have Jesus to reign over him. This was his grief, his shame, his curse, his hell. For, oh! he felt he did not love the bleeding Lamb. It appeared, that few under convictions more sensibly felt than he did, that, if he ever found favour with GOD, it must be through his amazing mercy in Christ Jesus our Lord; so that the burden of his cry, and especially for some time before his deliverance, was to this effect day and night--" Lord, I am condemned, but Christ has died : save, Lord, or I perish." And here I cannot but observe, he was not like many in these times, that will cry and pray to GOD for mercy at meetings and other particular times, and then lose their distress for a season; it was otherwise with him; for if he felt his soul disengaged, it made him the more concerned in his mind to think he should rest one moment, while he was exposed to the wrath of GOD; knowing, that there was nothing while in an unconverted state, but the tender thread of life, that kept him out of the gulf of an eternal hell, prepared for the devil and his angels.

In some parts of his fore travail, it was a rare thing to see him smile; and if he saw any who professed to know
Christ,

Christ, light or trifling, (as is too often the case with young professors) it was easy to observe the effect it had on him; well knowing (even then) that those who have experienced the peace and favour of so loving a GOD, ought to be otherwise employed than in foolish laughter, or in giving way to any thing trifling, either in their conversation or actions. Indeed such was his concern (and especially at particular times) that he seemed unfit for any business but the great business of his soul's salvation; loving nothing better than to weep, to pray, and peaceably wait for the salvation of GOD; afraid of nothing more, than that he should deceive his own soul, or that his convictions should wear off, without ending in a sound conversion; the very thought of which made him shudder. As he was blest with such a concern for his own conversion, he likewise had the conversion of others much at heart; and often groaned out his soul in earnest prayer to GOD for his relations and neighbours; longing for the success of the gospel among them, and all people. Indeed, it is not possible for me to describe the many conflicts this poor stripling went through, which, if I could do minutely, they that have never felt their sins too intolerable for them to bear, would have but a faint idea of; and they that have, know very well, that these things are better felt than expressed by such a pen as mine.

About the first of March in the year 1775, the Lord was pleased to remember him for good; and as he was one evening pouring out his soul in private, he felt in a moment such a blessed change, that his weeping and mourning were turned into joy in the Lord.---It was matter of great consolation to all his christian friends, to see what a mighty change was visible in him. His countenance, his behaviour, his prayers, his praises, all agreed to testify to every lover of Jesus, that the Lord had considered the low estate of his servant, and that he had turned his darkness into light, and his mourning to songs of joy. Now it was that he could say with *David*, "come hither all ye that fear the Lord, and I will tell you what he hath done for my soul." And again, "as far as the east is from the west, so far hath he separated

separated my sins from me." And as he received Christ Jesus his Lord, so did he walk in him: Not like too many, who, when they have found peace to their souls, are ready to think the work is done; and therefore slacken their diligence: on the contrary, he seemed to desire to double his diligence in the blessed ways of the Lord. As the Lord was pouring out his Spirit about this time on the people in the neighbourhood where he lived, in a glorious manner, it was his delight, both by day and night, to go about to meet his brethren, to pray unto, and praise that GOD who had done so great things for him.

Few perhaps spend more time in private prayer than he did; and few there are more fond of GOD's holy word than he was; which he evidenced by his constant readiness to hear, by his frequent reading of it; and for several years before his death, he was seldom without his bible in his pocket, if not in his hands; and it was easy to discern the blessed effects thereof; for it was rare to find him without his soul being alive to GOD more or less. And though he felt the presence of GOD with him daily, in a greater or less degree, yet he would often complain of his barrenness, and want of more and more of the life of GOD.

In short, there was so much of the mind that was in the meek and lowly Jesus, to be seen in him, and he so young a person, that the servants of GOD, and indeed all that were sincere of heart, and acquainted with him, could not but take particular notice of him, as if GOD intended him for something extraordinary; therefore, after a short time, it was judged proper to appoint him to have the immediate charge of a few souls united together not far from his father's, in order to assist each other in working out their salvation with fear and trembling. His brethren gladly received him, believing, that, although he was young in years, yet he was capable of instructing them who were old enough to be his parents. It pleased GOD to bless this his labour of love amongst his people for some time, till Providence removed some of them into other parts of the country, and

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one of them into an awful eternity (I trust, to reap the fruit of his labours :) and several of them to this day have not forgot the blessed seasons of divine grace that they enjoyed together while waiting before GOD. Such a progress did he make in the ways of the Lord, that it soon seemed his meat and drink to do the will of his heavenly Father. O! how often did he feel his mind grieved for such of his acquaintances as made a profession of knowing Christ, but seemed to follow him as it were afar off; well knowing they lived far beneath their privileges, while they continued so half-hearted in the things of GOD; and that there was great danger, that those who live so far from what they ought to be, would at last entirely turn their backs on Christ; as many such do, either sooner or later, and so perish eternally. Winters as well as summers, nights as well as days, (as some speak) in religion, was what he could not bear, well knowing that GOD never grieves the children of men needlessly, and that he has promised, that if our eye be single, the whole body shall be full of light; and that they who follow Christ, shall not walk in darkness. He now soon found it impressed upon his mind, that he must warn his fellow-sinners to flee from the wrath to come. But being gently led on, first, to advise and exhort his brethren in society, till he could not forbear any longer, without bringing guilt upon his tender soul; after having consulted them that watched over him in the Lord, he ventured publicly to exhort faints and sinners to prepare to meet their GOD; endeavouring to give each his portion in due season, as the Lord enabled him; enforcing all he said by his holy life, and humble conversation; well knowing, that example often speaks louder than precept. During this time, till he left the neighbourhood to go out into the hedges and highways to preach a crucified Jesus, he was very useful to those around him; holding class-meetings (which he was particularly fond of) to the last; prayer-meetings, and meetings for public exhortation; besides frequently conversing with all that were so disposed, about their eternal welfare: A little sickness, cold or heat, or even wet and dark nights, seldom prevented

ed him from attending at the house of prayer. And I may truly say, it often pained him to see one precious hour of his time fly by him unimproved. So heartily was he engaged in the work of GOD, that he was ready at all times to rejoice at the glad news of its prosperity; and always as ready to mourn, if he saw, or heard of any declension.

Sometime in the summer of 1777, as well as I can judge from my acquaintance with him, as also from what I have heard at different times from his own lips, I have reason to think, that the Lord gave him a greater sense of the inward corruption of his heart, than ever he had seen or felt before: Though I believe he had known for some time, that there must be a deeper work wrought in his heart. But now he seemed all athirst for a heart perfectly devoted to GOD; crying, out of the fulness of his soul, to this effect:

'Tis worse than death my GOD to love,
And not my GOD alone——

What particular means the Lord made use of to convince him so deeply of his inbred sin, I cannot assuredly say. However, on August the 17th, 1777, divine grace wrought such a mighty change in his soul, that he believed the Lord had saved him from all his inbred sin. He felt in his soul what (as he has often said since) he could never fully express with his lips. For some time he had no doubt of this blessed work. And I think, I may with safety say, that none who had an intimate acquaintance with him, could see any reason to disbelieve him; for the tree was known by its fruits. 'Tis true, there is great danger of being sometimes deceived in such matters. Therefore many an hour, both by day and by night, on his knees before the Lord, has he wrestled Jacob-like, that he might not deceive himself in a point of so great importance. But his confidence was such, that at times he had no doubt left but that he was enabled through grace to love God and all mankind, in a manner immensely superior to what he ever had experienced before. But it must be confessed, that as he had few to converse with that had experienced any of those deep things of GOD, and as he was

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not very well read concerning them, the enemy of souls, too soon, in a measure robbed him of his confidence of this work; so that he sunk beneath his gracious privilege in the Lord; though without slackening his diligence, or ever losing the blessed effects of his experience in a greater or less degree.

Thus did he go on, still aiming at the mark of his high calling in the Lord; till in the winter of 1778, he got under great concern about preaching the word of GOD, and giving himself up wholly to the work of the ministry; desiring only to live to the glory of GOD in all things, and to be useful to his fellow-men. While under this concern, he opened his mind to one of the preachers, who then rode in the circuit in which he lived, as he had often done to others of them. After consulting on the point, it was thought best, that he should continue in the station he then was in, till the following conference; and then, if GOD should permit, give himself up to the work, which he and others believed the Lord had called him to. But it pleased Providence to make a way for him sooner; and after many a struggle in his own breast, and some little outward opposition, he gladly left father and mother, with the rest of his dear friends, many of whom were almost as near to him as his own soul; cheerfully commending them to GOD, and the word of his grace.

Many in the neighbourhood, as well as in the family he left, felt the loss of so dear a friend; yet, I trust, without murmuring; hoping that their loss would be the gain of those, among whom Providence had cast his lot. Many prayers were put up to Almighty GOD for his success, by his brethren whom he had left behind. But, O how sensibly was he missed by his friends, with whom he had so often met! They were now deprived of his loving exhortations, and his earnest wrestlings with GOD for their souls' salvation, in their public and private meetings. But in this I could not but admire the goodness of the Lord; for I believe many thereby were the more stirred up to pray themselves, when met together. And blessed be GOD, (and to his praise be it spoken)

spoken) his gracious presence was not taken from them, though his servant was.

During his stay amongst the people, where his brethren had appointed him to labour, I cannot give any particular account, as an eye-witness, of his life and conversation: But this I can say, that when he returned home, in about eight or nine weeks, it was easy to discern, that he had been following his Lord and Master in his usual earnest manner; and that he had made considerable advancement in the divine life. The people where he had been, received him kindly; and the Lord was graciously pleased to bless his labours to the good of many of their souls: So that I expect his name will not be forgotten by some of them, as long as memory shall last.

After this, he had the pleasure of meeting with a number of his elder brethren, the preachers, in conference; amongst whom he was willingly received on trial, as a travelling-preacher. He found this meeting much blessed to his soul; and often expressed his love and attachment to the *old* Methodist plan; and was much grieved for any, that seemed inclinable to deviate from it in the least degree. Here he was appointed to labour, with two others of his brethren, in the *Baltimore* circuit. It was remarkable that he seemed so resigned to the will of GOD, and the judgment of his brethren, that he seemed to have but little choice, as to place or people; but was desirous, if convenient, to labour with one that had been some time in the work of the Lord, and would naturally care for his soul: for he clearly saw a danger, that while he preached to others, possibly he might become a cast-away himself.

He had not been long in the *Baltimore* circuit, before he found some with whom he was enabled to take sweet counsel; men whose souls were on full stretch for all the mind that was in Christ, and not a few of them already enabled to testify (to his soul's comfort) that the blood of Christ had cleansed them from all unrighteousness. It was not long before he found the work revived in his soul, and that in a most lively manner; and from this he got so established in the

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grace

grace of our Lord Jesus Christ, that he seemed (as he profess) to have the constant indwelling of GOD's holy Spirit in his soul, enabling him to live nearer to the Lord than ever he had done before, so that it may be truly said, his last days were his best days. And what he had believed before, and in a great measure felt, (as has been related,) he now was convinced of more than ever,—that rejoicing evermore, praying without ceasing, and in every thing giving thanks, was the will of GOD concerning him.

Few there were, I believe, in that large circuit, who truly feared and loved GOD, but soon saw (to the comfort of their souls) what spirit he was of, and that, although it was wonderful to see a person so young, blest with such gifts, yet his grace far exceeded his gifts. Many old christians will confess to this day, that when they have seen his pious behaviour in private, and heard his preaching in public, they have been made to blush before the Lord, to see how far they were left behind by such a stripling, and would gladly have sat at his feet, to hear how GOD did ordain praise out of the mouth of a babe or suckling. In this circuit, he spent near six months with much satisfaction, rejoicing to see the work of GOD spreading amongst sinners, and deepening in the hearts of many of the believers.

At the last quarterly meeting he attended, many can testify of the humble confidence he expressed in the love-feast: For my part, I must acknowledge it exceeded any thing that ever I heard drop from his lips, till then. His words seemed like fire, that flowed from a heart glowing with the love of Jesus; and ran through many a happy soul then present. Here he declared before several hundreds of his brethren, that the Lord (since he came to that circuit) had taken away every doubt of his soul's being perfect in love; and had given him that confidence which was stronger than death and all the powers of darkness: which his last illness proved to be true, to all then around him; as I shall hereafter relate. He well knew the blessedness of being with those christians, who have experienced a deliverance from the indwelling of sin, and who are daily pressing after a growth in every grace

of the holy Spirit. Therefore he would fain have continued longer with those, who had often been made such an unspeakable blessing to his soul; but as that did not seem convenient, he had not the least objection to go to any place where GOD in his providence should appoint him. I believe he would willingly have gone to the ends of the earth, if called thereunto, though he should never have seen one of his dear relations again in this life; so he might be a means in the hands of GOD, of bringing poor sinners to the bleeding side of his crucified Lord and Master. I must confess, I have seen but few, in their first setting out in the work of the Lord, that appeared more fervently devoted to it, than he still was, desiring to spend his little all in labouring for the conversion of his fellow-men, whom he recommended in all his prayers before GOD; hoping the time was drawing nigh, when the Lord would pour out his Spirit upon all flesh; when a nation would be born in a day; and the knowledge of GOD would overspread the earth as the waters cover the face of the great deep: that the house of the Lord would be ere long established upon the top of the mountains, and all people would flow unto it. His capacious soul never said, *it is enough*; though thankful for the least mercy, knowing it was infinitely more than he deserved. The more he received, the more he wished for; and the more Christ's gospel spread, the more he prayed it might spread; believing that Christ tasted death for every man; and that every one, through him, might come to GOD, and be eternally saved. And although he seemed unshaken in his own belief of scripture-truths, yet he desired to condemn nothing in any, but sin; let their opinions in non-essentials be ever so different from his. So universal a lover of all mankind was he, that (at times) I believe it would have been difficult to convince him, that he had any enemies; though, before his death, as he became more acquainted with the world, and with the spirit that rules in the children of disobedience, he could not but see from matter of fact, as well as from the word of GOD, that all who would live godly in Christ Jesus, must suffer persecution. Thus saith the blessed Jesus to all his true disciples;

disciples: "If ye were of the world, the world would love its own; but because I have chosen you out of the world, therefore the world hateth you." O blessed are they, who are counted worthy of being hated for Jesu's sake.

On Thursday, the 11th of November, 1779, he was taken with an ague, as he was in bed at a friend's house. He continued indisposed; but nevertheless rode and did his business, preparing to return to his father's. On the Sunday following, he was at a funeral-sermon preached at the burial of one that died in the Lord, by one of his brethren. He exhorted at the grave; but complained of being much out of order, especially in his throat; so that it was with some difficulty he spoke. I remember among other things he told the people, he could view himself as dead, and lying in a grave, and his soul taking its flight into an awful eternity.— On Monday he rose early; complained of being much out of order, but happy in his soul. He rode home to his father's (though with some difficulty) and intended, as soon as possible (if GOD permitted) to go into the circuit his brethren had appointed him to ride the ensuing quarter. As he had been absent from his relations for a considerable time, and was now brought to see them once more in the land of the living, he felt his heart much filled with gratitude to his Maker, who had still preserved them in being, and had not suffered them wickedly to depart from the ways of the most High GOD. This his words evidently manifested to those, who bowed with him in family-prayer. As GOD had done such great things for him during his absence, and also for many with whom he had been, he could not refrain from speaking of those inestimable blessings to his dear relations, wishing them, and all the *Israel* of GOD, to experience all the mind that was in the blessed Jesus. And, O how much alive to GOD did his happy soul seem, while relating these things!

[To be continued.]

Poetry.

JESUS CHRIST, THE SAVIOUR OF ALL MEN.

SEE, sinners, in the gospel-glass,
The Friend and Saviour of mankind!
Not one of all th' apostate race,
But may in him salvation find!
His thoughts, and words, and actions prove,
His life, and death—that GOD is love!

Behold the Lamb of GOD, who bears
The sins of all the world away!
A servant's form he meekly wears,
He sojourns in a house of clay;
His glory is no longer seen,
But GOD with GOD is man with men.

See where the GOD incarnate stands,
And calls his wand'ring creatures home!
He all day long spreads out his hands,
“Come, weary souls, to Jesus come!
“Ye all may hide you in my breast;
“Believe, and I will give you rest.

“Ah! do not of my goodness doubt,
“My saving grace for all is free;
“I will in no-wise cast him out
“Who comes, a sinner, unto me;
“I can to none myself deny:
“Why, sinners, will ye perish? why?”

(The mournful cause let Jesus tell,
 " They will not come to Me, and live ;
 " I did not force them to rebel,
 " Or call when I had nought to give ;
 " Invite them to believe a lie,
 " Or any soul of man pass by."

Sinners, believe the gospel-word,
 Jesus is come, your souls to save !
 Jesus is come, your common Lord !
 Pardon ye all in him may have ;
 May now be sav'd, whoever will :
 This Man receiveth sinners still.

See where the lame, the halt, the blind,
 The deaf, the dumb, the sick, the poor,
 Flock to the friend of human-kind,
 And freely all accept their cure :
 To whom did he his help deny ?
 Whom in his days of flesh pass by ?

Did not his word the fiends expel ?
 The lepers cleanse, and raise the dead ?
 Did he not all their sickness heal,
 And satisfy their every need ?
 Did he reject his helpless clay ?
 Or send them sorrowful away ?

Nay, but his bowels yearn'd to see
 The people hungry, scatter'd, faint :
 Nay, but he utter'd over thee,
 Jerusalem, a true complaint ;
 Jerusalem, who shed'st his blood,
 That, with his tears, for thee hath flow'd.

How oft for thy hard-heartedness
 Did Jesus in his spirit groan ?
 The things belonging to thy peace,
 Hadst thou, O bloody city, known,
 Thee,

Thee, turning in thy gracious day,
He never would have cast away.

He wept, because thou wouldst not see
The grace which sure salvation brings;
How oft would he have gather'd thee,
And cherish'd underneath his wings;
But thou would'st not—unhappy thou!
And justly art thou harden'd now.

Would Jesus have the sinner die?
Why hangs he then on yonder tree?
What means that strange expiring cry?
(Sinners, he prays for you and me,
“Forgive them, Father, O forgive,
“They know not that by me they live!”

He prays for those that shed his blood;
And who from Jesus's blood is pure?
Who hath not crucify'd his GOD?
Whose sins did not his death procure?
If all have sinn'd through *Adam's* fall,
Our second *Adam* dy'd for all.

Adam descended from above
Our loss of *Eden* to retrieve:
Great GOD of universal love,
If all the world in thee may live,
In us a quick'ning Spirit be,
And witness, Thou hast dy'd for me.

Dear, loving, all-atoning Lamb,
Thee, by thy painful agony,
Thy bloody sweat, thy grief and shame,
Thy cross and passion on the tree,
Thy precious death, and life, I pray,
Take all, take all my sins away!

O let me kiss thy bleeding feet,
 And bathe, and wash them with my tears ;
 The story of thy love repeat
 In every drooping sinner's ears.
 That all may hear the quick'ning sound :
 If I, ev'n I have mercy found !

O let thy love my heart constrain,
 Thy love for ev'ry sinner free,
 That ev'ry fallen soul of man
 May taste the grace that found out me ;
 That all mankind, with me, may prove
 Thy sovereign, everlasting love.

Nehemiah viii. 10.

THE JOY OF THE LORD IS YOUR STRENGTH.

JOY is a fruit that will not grow
 In nature's barren soil ;
 All we can boast, till Christ we know,
 Is vanity and toil.

But where the Lord has planted grace,
 And made his glories known ;
 There fruits of heav'nly joy and peace
 Are found, and there alone.

A bleeding Saviour seen by faith,
 A sense of pard'ning love,
 A hope that triumphs over death,
 Give joys like those above.

To take a glimpse within the veil,
 To know that GOD is mine ;
 Are springs of joy that never fail,
 Unspeakably divine !

These

These are the joys which satisfy,
 And sanctify the mind;
 Which make the spirit mount on high,
 And leave the world behind.

No more, believers, mourn your lot,
 But if you are the Lord's,
 Relinquish to them that know him not,
 Such joys as earth affords.

*An EPITAPH on EDWARD HEARNE, of Monmouth,
 who died April 28, 1776.*

STRANGER to vice, with early grace imbued,
 The pious youth his Saviour's steps pursued:
 Pursued, a zealous follow'r of his Lord,
 A mother labouring for her full reward:
 Trac'd her from earth, by lawless violence driv'n,
 And found the martyr'd saint enshrin'd in heaven.

A SHORT HYMN.

Mark iii. 5. *He looked round about on them with anger,
 being grieved for the hardness of their hearts.*

SUCH may all my anger be,
 Sin when I in others see,
 Not the pagan passion blind,
 Rage of a vindictive mind,
 But the fervency of zeal
 Pain'd for those who cannot feel.

Lord, impart thy grief to me,
 Grief for man's obduracy;
 Angry at the sin alone,
 Let me for the sinner groan,

Till his hardness thou remove,
His, and mine, by dying love.

A PRAYER.

O Heavenly Father! gracious GOD above!
Thou boundless depth of never-ceasing love!
Save me from *pride*, and cause me to depart
From sinful works of a long-harden'd heart.
From all my great corruptions set me free;
Give me an ear to hear, an eye to see,
A heart and spirit to believe and find
Thy love in *Christ*, the Saviour of mankind.

Made for thyself, O GOD, and to display
Thy goodness in me, manifest I pray,
By grace adapted to each passing hour,
Thy holy nature's life-conferring power:
Give me the faith, the hunger, and the thirst,
After the life breath'd forth from thee at first:
Reveal the holy Jesus in my soul,
That I may turn through life's succeeding whole,
From every outward work, or inward thought,
Which is not thee, or in thy Spirit wrought.

An OLD MAN'S PRAYER.

THE knowledge of thy love
O how shall I attain?
Its excellence is far above
The reach of fallen man:
For more than threescore years
I for the grace have pin'd,
And fought with ceaseless prayers and tears
What I could never find.

Tremendous

Tremendous GOD unknown,
 Hath thy severe decree
 Rejected, as perdition's son,
 And sternly pass'd by me?
 The saving grace with-held,
 That left to Satan I,
 By thy resistless will compell'd,
 Might sin, despair, and die!

Blasphemous thoughts, away!
 As hell itself abhorr'd!
 Thy attributes the lye gainfay,
 Thy nature and thy word:
 Thy oath forbids my fears,
 And comforts all that grieve,
 Thy bloody sweat, thy cries and tears,
 Thy death would have me live:

Would have me love my GOD,
 Who lov'd the world so well:
 Then surely I the grace bestow'd,
 The purchas'd blifs shall feel:
 Thou wilt the blifs confer,
 Before I hence depart;
 And the abiding Comforter
 Shall take up all my heart.

A SHORT HYMN.

Isaiah xxxii. 2. *As rivers of water in a dry place, as the shadow of a great rock in a weary land.*

MY soul, a dry and barren place,
 Gasps for the cooling streams of grace;
 O might they through the desert roll
 Refreshment to my gasping soul!

Jesus.

Jesus, I thirst for thee, not thine;
 I want the well of life divine:
 The well of life divine thou art,
 Spring up eternal in my heart.

Eternal rock, project thy shade,
 Extend to me thy friendly aid,
 While at thy foot a sinner I,
 Weary, and spent, and dying lie:
 Cover'd by thee my soul would rest,
 With pardon and salvation blest,
 Till through thy riven side I rise,
 And see thee fill both earth and skies.



WISE EPICURISM.

LIVE while you live, the epicure would say,
 And seize the pleasures of the present day:
 Live while you live, the sacred preacher cries,
 And give to GOD each moment as it flies.
 Lord, in my views may both united be,
 I live in pleasure when I live to thee.



A SHORT HYMN.

Matt. vii. 25. *It fell not, for it was founded upon a rock.*

LET the rain descend, the flood
 And veh'ment winds assail,
 Built on the eternal GOD,
 The house can never fail:
 Built on *Christ*, the rock, it stands:
 'Stablish'd in obedience sure,
 Man who keeps his GOD's commands,
 Shall as his GOD endure.

THE
Arminian Magazine,

For MARCH 1789.

An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's *History of the Reformation
in the Low-Countries.*

[Continued from page 60.]

JANUARY 30, 1619. A shorter method of proceeding was proposed; but it was rejected by a majority of votes.

January 31. Preparations were made to enter upon the discussion of the second article.

February 1. *Balcanqual* and *Cruciger* spoke upon it. Afterwards, the moderator ordered *Steinius*, professor at *Cassel*, to speak on the fourth article, the third being agreed upon. The *English* divines were surprized, that the synod should proceed so fast; for all the deputies had not yet proposed their opinions about the first article. They could not apprehend what was the reason of so much haste; whereupon *Mr. Hales* compared the synod to a clock, the chief springs of which lie hid.

February 4. It was proposed to write some treatises for the use of the *Dutch* churches, viz. a Formulary of doctrine, in which the five articles should be explained, and another work divided into two parts. The first was to be a confutation of the errors contrary to the orthodox faith: and the second was an historical account of what had been transacted in the synod.

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In the next place it was proposed to answer the objections of the Remonstrants against their confession of faith. Lastly, the moderator proposed to send a short account of the proceedings of the synod to the king of *Great-Britain*, and other princes and states, who had sent deputies to the synod.

February 5. The second article of the Remonstrants was examined. The assembly discoursed about the merits of Christ's death. *Martinus* of *Bremen*, and *Dr. Ward* and *Davenant*, maintained, that Christ *died for all men*. The bishop of *Landaff*, *Dr. Goad*, another *English* divine, and *Balcanqual*, a Scotchman, maintained on the contrary, that he died only for the *elect*. This difference of opinions gave the synod a great deal of trouble: they were afraid it would occasion some disorder. But it was contrived so, that the moderator took no notice of the opinions of the *English* divines on the article.

February 6. *Steinius* treated the fourth article of the Remonstrants, maintaining, that the grace of GOD is irresistible.

On the 7th of the same month, the Remonstrants presented to the commissioners a writing, containing, 1. A defence of the first article of their doctrine, and a confutation of that of their adversaries: 2. An explication of the ninth chapter of the epistle to the *Romans*: 3. A discourse about reprobation: 4. A larger explication of the second article, and the testimonies of the Reformed concerning the same article.

February 7. The moderator acquainted the synod, that the Remonstrants had presented a large manuscript to the commissioners; and it was agreed to put off that matter till the next Monday.

February 8. *Martinus* of *Bremen* sent word to *Poppius*, a Remonstrant minister, that he desired to see him in the night; and told him, that though he did not approve all the opinions of the Remonstrants, yet he thought they should be treated otherwise; that *there were some diabolical things in the synod, others that were divine, and others human*; that many things might be reformed in religion, but it should be done cautiously: that he was as great an enemy to the doctrine of reprobation as the Remonstrants themselves; that he had

had not subscribed the opinion of *Piscator*, though he had been his colleague eleven years. *Martinus* complained of the ill usage he had himself met with, since his arrival at *Dort*. He said, he never had so much trouble any where else; that he was looked upon as a hypocrite, and a dissembler. He solemnly declared, that he would never speak against his conscience, to please any body. He said, he had frequently expressed his affection for the Remonstrants, and that their cause would not want defenders. It seems, added he, that the states banter the foreign deputies, since they suffer that so many ministers should be deposed, whilst the dispute is undecided in the synod.

February 8. The moderator presented to the synod some propositions concerning the third and fourth articles of the Remonstrants.

February 11. *Sebastian Bekkius*, a *Swiss* divine, examined the fourth article, and endeavoured to confute the arguments of the Remonstrants, by which they undertook to prove that grace is not irresistible.

The discourse of *Bekkius* being over, the moderator dismissed the hearers. The doors were shut; and the synod examined what should be done with the large manuscript the Remonstrants had delivered to the commissioners.

The members were much divided in their judgment; most of them agreed, that a committee should be appointed to examine it, and to inform the assembly whether it contained any thing new.

The same day they began to examine the third and fourth articles of the Remonstrants.

February 13. The assembly went on with that examination.

The 14th of the same month, the Remonstrants presented to the commissioners a larger explication of the third, fourth, and fifth articles.

February 15. *Alstedius* professor at *Herborn*, spoke against the third and fourth articles of the Remonstrants, discoursing about resistible and irresistible grace.

February 18. They read thirty-seven pages of the manuscript.

The

The same day *Gomarus*, and some other divines of the *United Provinces*, treated *Martinius* in an unworthy manner; all the foreigners were offended at it: and *Martinius* was ready to leave the synod. *Balcanqual* says, that though a divine did not approve any of the five articles of the Remonstrants, yet the *Dutch* ministers did not look upon him as orthodox, if he departed ever so little from their expressions.

February 19. Fifty-seven pages of the manuscript were read.

The same day, the synod was full of discord. *Balcanqual* says there was a design to disgrace the divines of *Bremen*. *Sibrand Lubbert* and *Scultet* attacked *Martinius*, without any civility. *Scultet* said, that some men had a mind to introduce the theology of the *Jesuits* into the Reformed churches, and to corrupt the youth. *Martinius* answered *Scultet* with great moderation. *Crocus* his colleague was altogether silent.

Afterwards, *Gomarus* examined the third and fourth articles of the Remonstrants; but, says *Balcanqual*, he dropped "some expressions against the divines of *Bremen*, which "could only proceed from the mouth of a madman." *Martinius* had said, he would be glad to have this doubt resolved: *How can GOD require from man, whose power is limited, a saving faith, which is an effect of unlimited power?* He added, that neither *Calvin*, nor any other Reformed divine, had been able to untie that knot. *Gomarus* answered, that the person who spoke so, was not worthy to untie the latches of *Calvin's* shoes; and that the difficulty he had proposed was so inconsiderable, that a school-boy could resolve it. Those words raised the indignation of the assembly, the more, because *Martinius* had said nothing against *Gomarus*. When *Gomarus* had made an end of his discourse, the bishop of *Landaff* told the moderator, "That it was not the design of "the assembly to give any body an occasion of showing his "love for quarrels. Wherefore he desired the bond of unity "should be preserved." Then *Gomarus* cried out: *Most reverend lord bishop, the synod ought not to be governed by authority, but by reason. I have a right to speak for myself, and nobody must think he shall hinder me from doing it by his authority.*

authority. The bishop made no reply, and the moderator told that prelate; that “the celebrated doctor *Gomarus* had not spoke against persons, but against their opinions; and consequently, that he had said nothing that deserved censure.” It seemed, the moderator was in the plot against *Martinus*. The latter said only, that he was sorry to be thus rewarded for his long journey.

Thysius, professor at *Harderwick*, said, he was sorry, that *Martinus* should have been ill used for a word, which was true. Meantime *Gomarus* and *Sebrand Lubbert* pulled him by his cloak, and inveighed against him in a terrible manner. The whole assembly was surprized at the patience of *Crocus*, *Martinus*'s colleague: he was altogether silent.

February 20. Sixty-three pages of the manuscript of the Remonstrants were read.

The same day, Dr. *Mayer*, a *Swiss* divine, minister of *Basil*, said, that the Remonstrants had fetched *Pelagius* out of hell, to place him in heaven; that they had taken the venerable *Austin* from heaven, to throw him into hell; that *Pelagius* would be sent again into his place, and *Austin* would triumph in heaven. Then he directed his speech to the commissioners, to the synod, the city of *Dort*, and the Remonstrants. He often said, that the synod was a *holy assembly*; and every time he said so, he pulled off his velvet cap with profound respect. He said, the city of *Dort* was very happy, because the synod had met in it. He called it *the holy city, our mother, the heavenly city of Dort*.

February 21. Sixty pages of the large manuscript were read.

February 22, Was another reading of seventy-five pages, which concerned the doctrine of reprobation.

The same day the five professors of the *United Provinces* treated of the doctrine of perseverance; and the reading of the large manuscript was ended. The divines of *Bremen* were resolved not only to return home, but also to publish an apology, in which they would complain of the injurious words spoken against them. The foreigners acknowledged that those divines had been ill used, and that *Gomarus* had

been wanting in respect to the bishop of *Landaff*. The *English* were desired to reconcile the deputies of *Bremen* and *Scultet*: which appeared no easy thing; for those divines demanded a public satisfaction, because they had been publicly accused of corrupting the youth. *Martinius* had ever since absented himself from the synod; and he and his colleagues had complained to the commissioners against *Gomarus*. The *English* were resolved to desire the commissioners to take cognizance of the affront put upon the bishop of *Landaff*. *Balcanqual* desired the ambassador to write to the president, and exhort him to keep peace in the assembly. That letter had a good effect: the moderator entreated the divines to make no more personal reflections; and some professors of the *United Provinces* shewed a great moderation. The divines of *Bremen* were contented with a private satisfaction. *Scultet*, *Lubbert*, and *Gomarus*, protested that they had no ill opinion of those deputies, but looked upon them as learned and pious divines. *Martinius* appeared again in the synod. But he often wished he had never seen the town of *Dort*. He said, it was the first synod at which he had assisted, and it would be the last. He added, he had been informed, that if he persisted in his obstinacy, care would be taken, that upon his return to *Bremen* nobody should go to his lectures of divinity: that some had already writ against him to the magistrates of that city: that if his best friends had not interceded for him, he would have been brought into trouble, because he could not approve every thing the leaders of the synod required from him. 'Tis thought those threatenings made some impresson upon him: he had eleven children. How many honest divines have been reduced to the cruel necessity of acting against their conscience, for fear of starving!

February 25. The Remonstrants presented to the commissioners the defence of their second article.

Isaac Frederic and *Niellius*, two of the Remonstrant ministers, being informed that the magistrates of *Utrecht* had deprived them of their benefices in their absence, desired leave to go home. But the commissioners would not grant their request.

February

February 26. Fifty-six pages of the defence of the second article were read. And,

February 27, Fifty-three pages.

The same day the moderator said, the synod was come, by the grace of GOD, to the end of the discussion of the five articles. *Tronchin*, of *Geneva*, discoursed about the perseverance of the faithful.

February 28. About fifty-four pages of the defence of the second article were read.

The same day they discoursed again about perseverance.

March 1. They went on with the examination of the same doctrine in this session, and the next.

March 4. *Dominic Sabma*, one of the Remonstrant ministers, being informed that the magistrates of *Horn* had ordered his wife, who was big with child, to leave the house belonging to the minister, was so grieved at it, that he resolved to go to *Horn*, without leave from the commissioners, to assist his wife. But he was quickly recalled to *Dort*.

March 5. A long memorial was read.

The same day the moderator said, that the discussion of the five articles was ended, except the task laid upon *Diodati* by the synod. That divine being indisposed, *Martinus* had been desired to make a discourse upon the person of Christ, GOD and Man.

March 6. One of the secretaries, by the moderator's order, began to read the opinions of the *English* divines about the five articles. Those divines opposed it; they said, that the judgment of the deputies of every state ought not to be read in a clandestine manner; that it was for the honour of the synod, to read their opinions publicly, and that every body should be allowed to hear them. For, said they, the Remonstrants themselves being convinced of the strength of our arguments, will perhaps give up some of their opinions; and all the other hearers will be confirmed in the truth, being witnesses of the harmony which appears among so many learned men of different countries.

These objections alarmed the moderator. The foreigners were surprized that he should undertake a thing of such great importance

importance, without consulting the members of the synod. "We have taken great pains," says *Balcanqual*, "to show that we condemn all the opinions of the Remonstrants, that deserve to be rejected. But on the other hand, we have taken care to condemn some harsh expressions of the Contra-Remonstrants, especially about the doctrine of reprobation. We know that when they draw up their canons, they will take no notice of our judgment, because the *Dutch* divines will have a majority. Wherefore we have desired that the opinions should be read in the presence of strangers, that they might be witnesses of our sincerity."

When the assembly broke up, the moderator sent secretary *Damman* to the *English* divines, to desire them to follow his advice, of reading their judgment privately. *Balcanqual* says, that the same thing was also desired of the other foreign deputies. He concludes, that *the advice of the moderator was safer, and that of the English more honourable.* And

The same day it was agreed, that the report of the opinions should be made without witnesses. The opinion of the *English* and *Palatine* divines about the first article were read. The latter exhorted the clergy to preach seldom, and with great caution upon the doctrine of reprobation.

In the following sessions, they went on with the report of the opinions of the foreign divines about the first article. Then a report was made of the opinions of the members of the synod, concerning the four other articles. The *English* did not limit the extent of the efficacy of Christ's death. The divines of the *Palatine* fell out into a violent passion against Dr. *Ward*, on account of some things he had said about the second article. *Balcanqual* observes, that next to *Gomar*, those divines spoke most magisterially.

In general the *English* spoke with moderation. The deputies of *Wetteravia* said, that the articles of the Remonstrants "were vast waves, which the devil made use of to toss the sea of the church." The divines of *Geneva* affirmed, that the Remonstrants "undermined the foundations
" of

“ of falvation : that they brought back true popery, and seasoned the old herefy of the Pelagians with a new fauce.” The deputies of *Bremen* distinguished themselves by their moderation. Those of *Embsden* thought fit to say, that the doctrine of the Remonstrants was “ a mixture of several herefies, which had been formerly condemned in the person of *Pelagius*, and had been revived by the Socinians, the Papiſts, the Anabaptiſts, and the Free-Thinkers.” They concluded with theſe words of *St. Paul* : *Would to GOD that thoſe who trouble you, were cut off.* The *Dutch* divines declared, that the errors of the Remonstrants ought not to be tolerated. Thus, in the ſame century, the Roman Catholics of *France* ſaid, that the errors of the Reformed ought not to be tolerated.

March 22. The moderator preſented to the aſſembly the firſt draught of the canons upon the firſt and ſecond articles. But the *English*, and ſome deputies of *South-Holland*, opposed this ; ſaying a committee ſhould be appointed to draw up the canons. That affair was debated with great heat.

March 25. The commiſſioners thought, that ſome foreign and *Dutch* divines ſhould be joined to the moderator, and his aſſeſſors, to form the decrees of the ſynod. The members were divided about it. Many of them deſired that the moderator ſhould draw up the canons. *Lubbert* fell into a paſſion againſt thoſe who were of a contrary opinion ; he ſaid, they deſerved an eccleſiaſtical cenſure ; and that the foreign divines ſhould not concern themſelves in that affair, ſince they were not acquainted with the ſtate of the churches of the *United Provinces*. Probably there would have been fewer quarrels in the ſynod, if *Lubbert* and *Gomar* had not been members of it ; thoſe two had a fit of madneſs by turns ; and in this ſeſſion, *Lubbert* inveighed horribly againſt the deputies of *England*. *Dr. Davenant*, who was a moderate man, deſired he might be allowed to answer for himſelf and his colleagues ; but he could not obtain his requeſt. At laſt, it was reſolved by a majority of votes, that ſome divines ſhould be joined to the preſident, to draw up the canons. The biſhop of *Landaff*, *Scultet*, and *Diodati*, were nominated among

among the foreigners; and among the natives, *Polyander*, *Walæus*, and *Trigland*. All the members of the synod were not pleased with that choice. *Balcanqual* writ to the *English* ambassador, that if his excellency did not give advice to those who were to draw up the canons, the synod ran the hazard of being laughed at by every body; that the moderator, and the other *Dutch* divines, had no regard for the foreigners; that they were resolved to insert in their canons all the subtleties of their catechism, and all the particular notions of the divines of the *United Provinces*.

The Remonstrants presented another memorial to the States-General, the 26th of March. They desired leave to go home. The same day, they writ a letter to the prince of *Orange*. Their request was denied.

[*To be continued.*]



The Examination of TILENUS before the Triers; in order to his intended Settlement in the office of a public Preacher in the Commonwealth of Eutopia.

[*Wrote by one who was present at the Synod of Dort.*]

[*Continued from page 68.*]

Mr. *Efficax*. **B**Y resisting the Holy Ghost there, *Stephen's* meaning is, that they opposed the *outward ministry*, which was authorized by the Holy Ghost.

Tilenus. The words are plain, and are literally clear against you: but that this evasion may not serve your turn, we find the *Word* and *Spirit* both together, *Zech. vii. 12*. Yet it is said, *They hardened their hearts like an adamant, and resisted both, Esa. lxiii. 10*. But (2) men may, and do resist that power of divine grace, which doth *effectually* and *eventually* convert others; yea, a greater power, than that which doth it. *Luke xi. 32*. *The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah: and behold a greater than*

than *Jonah is here*. And as much is implied in those other words of Christ: *Mat. xi. 21. Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.* Those heathen cities would have been wrought upon, by these gracious dispensations; but you, to whom they are so freely and earnestly administered, resist them. And why should our Saviour work so many miracles to their senses, to induce them to believe and be converted? Why so much pains lost? For (if that had been the way) that one superlative miracle, the *irresistible* operation of internal grace, had superseded the necessity of all others.

Mr. *Efficax*. The apostle saith, *It is GOD, who worketh in you, both to will and to do, of his good pleasure.* Phil. ii. 13.

Tilenus. The apostle doth not say, that GOD doth this irresistibly; for, if he did, that would evacuate the force of his exhortation to the duty of *working out our salvation*; for the enforcing whereof, that is rendered as the reason. He speaks not of the *means* or *manner* * of GOD's working: and that he works the *ability*, I grant; but not the very *act* itself of our duty, (which if he did, it would be his act, not ours, and so not obedience, for he hath no superior) much less doth he work it *irresistibly*.

The truth is, it standeth not with GOD's wisdom; neither doth he ever use to work upon the will of man after this manner, and that for three reasons.

Dr. *Dubious*. I pray, let us hear them.

Tilenus. First then, though (speaking of his absolute power) GOD can necessitate the will of man, (and so we do not make him stronger than GOD, as is very weakly concluded by some) yet he will not; because he will not violate that order, which he hath set in our creation. He made man after his own image, invested him with a reasonable soul, having the use of understanding, and freedom of will: he endowed him with a power to consider and deliberate, to consult

* See 1 Pet. i. 22. 1 Cor. xv. 10.

consult and choofe, and fo by confequence gave him dominion over himfelf, and his own actions; that, having made him lord of the whole world, he might not be a flave to himfelf, but firft exercife his fovereignty in the free poffeffion of his own mind. To force his will, were to deftroy the nature of his creature, (which grace is not defigned to do, but only to heal and affift it) and therefore GOD deals with man as a free agent, by inftructions and commands, by promifes and threatenings, by allurements and reproofs, by rewards and punifhments. So true is the faying of that father, *Nemo invitus fit bonus**. With this accords the fon of Syrach: Ecclef. xv. 14—17. *GOD made man from the beginning, and left him in the hand of his own counfel. If thou wilt keep the commandments, and perform acceptable faithfulness. He hath fet fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him.*

Mr. Know-little. That text is *apocryphal*, and therefore will not confirm a point of faith.

Tilenus. My fecond reason fhall confirm it, out of the authentic canon. GOD will have our faith and our repentance, and his whole fervice, (wherein we engage ourfelves) to be a work of our own *choice*; as it is faid of *Mary*, *She had chofen the good part*. And hereupon our Saviour propounds the query, *John v. 6. Wilt thou be made whole?* And fo the prophet *Jeremiah* before him, *Jer. xiii. and the laft: O Jerufalem, wilt thou not be made clean? When fhall it once be?* GOD doth not neceffitate or irrefiftibly determine his people's will; but only directs, and conjures, and affifts them, to make the beft choice. *Deut. xi. 26. Behold, I fet before you this day a bleffing and a curfe; and more fully, chap. xxx. ver. 15. See, I have fet before thee, this day, life and good, and death and evil; and ver. 19. I call heaven and earth to record this day againft you, that I have fet before you life and death, bleffing and curfing; therefore choofe life.* And this is rendered, as the reason of man's rejection, *Prov. i. 29. Because they did not choofe the fear of the Lord.*

Mr.

* No one is good againft his will.

Mr. *Narrow-grace*. By this reason you make man to have *free-will*.

Tilenus. Sir, it is not I, but it was GOD, that made him to have it; and he, that denies all freedom of will to man, deserves no other argument than a cudgel to confute him. Our experience tells us, we have too much *free-will* to do evil; and scripture teacheth us plainly, that we have liberty in moral things, *Numb.* xxx. 13. *1 Cor.* vii. 36, 37. And for the service of GOD, and things spiritual, our Saviour Christ saith, *John* viii. 36. *If the Son shall make you free,* (and he doth so, by the ministry of his gospel, ver. 32.) *ye shall be free indeed; and sin shall have no more dominion over you,* (unless ye yield yourselves up to the power of it.) *Joshua* was so well assured hereof, that he puts it to the people's choice, *Josh.* xxiv. 15. (which implies their liberty) to serve the Lord, or other gods. Yourself acknowledged even now, (out of the *Philippians*) that GOD worketh in us to will and to do, (which signifies a liberty, else it could not signify an ability) whereupon St. *Paul* saith, *Phil.* iv. 13. *ἵσχυος*: *I am able to do (or suffer) all things.*

Mr. *Narrow-grace*. The apostle addeth in that place, *through Christ strengthening me*; for without Christ *we can do nothing.* *John* xv.

Tilenus. Nothing spiritual, that puts us into possession of heaven, or accompanies salvation. But observe, it is not through Christ *forcing*, but through Christ *strengthening me*. The grace and the ability is from Christ; but it is our part and duty to actuate that ability, and co-operate with that grace; and therefore it will be worth your notice to observe, that what GOD *promiseth* to do himself in one place, he *commands* the very same things to be done by *us* in another; to intimate, that, although the power of acting be derived from his assistance, yet the *act* itself, as it is a *duty*, depends upon our co-operation. Thus, *circumcision of the heart* is promised, (as from GOD) *Deut.* xxx. 6. but commanded (as to be done by us) *Deut.* x. 16. *Jer.* iv. 4. *A new heart and spirit* promised, *Ezek.* xxxvi. 26; but commanded, *Ezek.* xviii. 31*. *I will be your GOD*, promised, *Jer.* xxxii. 38.

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but

* See *Ephes.* iv. 23.

but commanded, Exod. xx. 3. And if ye forsake him, he will cast you off for ever, 1 Chron. xxviii. 9. One heart and one way, promised, Jer. xxxii. 39; yet commanded, Ephes. iv. 3, 4. 1 Cor. i. 10. So Jer. xxxii. 40, it is promised, I will put my fear in their hearts; yet, Prov. i. 29, they did not choose the fear of the Lord. And it is evident, that GOD many times fulfilleth his promise, and performeth his part; when man altogether neglecteth his part and duty. Ezek. xxiv. 13. I have purged thee, and thou wast not purged. See Mat. xi. 21. Luke vii. 30.

Dr. Dubious. Enough of this: you promised us a third reason, why GOD doth not (as you pretend) work man's conversion and faith, by a power of grace irresistible.

Tilenus. Sir, it is this: because he will not save us, (I speak of the *adult*, who have the use of their faculties) but in a way of duty. Gen. iv. 7. If thou do well, shalt thou not be accepted? Rom. ii. 6, 7. To them, who, by patient continuance in well doing, seek for glory, and honour, and immortality; to them, and to them only, will he render eternal life: and therefore he is said to be the author of eternal salvation, only to them that obey him. Heb. v. 9. Now observe; that which is not wrought, but by the omnipotent impulse, and irresistible operation of GOD, cannot be the duty of a poor frail creature: what is a work of *almightiness* in GOD, cannot be a work of *obedience* in us. But repentance and amendment of life, &c. are required, as a duty, of us, and as part of our obedience, Jer. vii. 3, 5. Amend your ways, and make you a new heart, and a new spirit, Ezek. xviii. 31.

Mr. Know-little. By this doctrine, you make a man his own faviour.

Tilenus. If I do, so it be in a way of *subordination* to Christ, I see no harm in it. St. Paul saith, *Work out your salvation*. Yea, St. Peter, exhorting to repentance, saith expressly, *Save yourselves*, Acts ii. 40. To our safety, our own sedulity is required, according to that trite saying, *He that made thee without thyself, will never save thee without thyself*.

Dr. Dam-man. I fear, you do not agree with the doctrine held forth by the *divines* at the synod of Dort.

Tilenus.

Tilenus. Their principles may be summed up in these five articles following.

1. "That GOD by an absolute decree hath elected to salvation a very little number of men, without any regard to their faith or obedience whatsoever, and secluded from saving grace all the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitency.

2. "That Christ Jesus hath not suffered death for any other but for those elect only; having neither had any intent, nor commandment of his Father to make satisfaction for the sins of the whole world,

3. "That by *Adam's* fall his posterity lost their free-will, being put to an unavoidable necessity to do, or not to do, whatever they do or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret decree of GOD.

4. "That GOD, to save his elect from the corrupt mass, doth beget faith in them by a power equal to that whereby he created the world; insomuch that such unto whom he gives that grace cannot reject it: and the rest, being reprobate, cannot accept of it, though it be offered unto both, by the same preaching and ministry,

5. "That such as have once received that grace by faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit."

Dr. Dam-man. I confess you have done the divines of that synod no wrong; but what objection have you against this doctrine?

Tilenus. I insist only upon this (and 'tis so comprehensive, I need mention no more) it doth not only evacuate the force and virtue, but quite frustrates the use of the ministry of the word, and all other holy ordinances instituted by Christ, and commanded to be continued for the benefit of his church to the world's end.

Dr. Dubious. How can you make that appear?

Tilenus. The ministry of the word is employed, either about the *wicked* or the *godly*; the wicked are of two sorts, either

either *infidels* despising, or *carnal* persons professing the holy gospel: the godly too, we may consider under a two-fold estate, either as *remiss and tepid*, or, as *disconsolate and tempted*; so that the ministry of the word is designed to a four-fold end, (in respect of man.)

1. The *conviction* and *conversion* of an *unbeliever*.
2. The *correction* and *amendment* of the *carnal*.
3. The *quickening* and *provocation* of the *lukewarm* and *slothful*.
4. The *comfort* and *consolation* of the *afflicted* and *tempted*.

But that doctrine is so far from being serviceable to any of these four ends, that it is directly repugnant to them all, and therefore not consonant to that holy scripture, *given by inspiration of GOD*, which is *profitable* (for all those ends, as the apostle saith, 2 Tim. iii. 16, 17,) *for doctrine, for reproof, for correction, for instruction in righteousness, that the man of GOD (who is a helper of the people's joy, 2 Cor. i. 24) may be thoroughly furnished unto every good work.* That this may the more evidently appear, I desire you to make a *practical attempt* of it. But I desire you to be true to your own principles, and not to shuffle, as usually in your popular sermons, wherein the *Calvinian* principle in your *doctrine* is always confuted by an *Arminian application*. In the mean while I am content to *personate* successively these four sorts of men; and for method sake, I pray address your discourse; first, for the *conversion* of *Tilenus Infidelis*.

Dr. Absolute. Most gladly will we undertake this task; that we may convince you of the errors, in which we see you are immersed; provided you do not alledge any other reasons to justify your averfeness to the christian faith, than what you clearly deduce from the doctrine of the *synod*, and the *divines* thereof. To begin then, we will take it for granted that you acknowledge a Deity, and demand of you, what attributes this Deity is, according to your apprehension; invested with?

Tilenus Infidelis. The school of nature hath determined that question by so many irrefragable arguments, that I am convinced, there is a sovereign power called GOD. And when

when I confider fuch characters of wifdom and knowledge in the foul of man, fuch impreffions of truth and juftice upon his confcience, with fo great a variety of goodnefs in all creatures, I muft conclude, that GOD, the maker of all thefe, is an eternal being, infinitely *wife, good, and juft*. I believe further, that this moft wife GOD, in communicating fo much goodnefs unto man, intended hereby to oblige him to pay (according to his ability,) fuch homage and fervice as is due to his fovereign excellency and bounty, and in performance hereof we may be confident to find protection and reward.

Mr. *Simulans*. The GOD whom we profefs and worfhip, and he alone, is fuch a GOD, as you have defcribed; but *more merciful and gracious*, infinitely, than you have been acquainted with, to whole fervice therefore we moft earneftly invite you.

Tilenus Infidelis. I thank you for your kindnefs; but if you can produce no fairer glafs to represent the nature of your GOD, than the doctrine of that *fyndod*, I muft tell you, I fhall have no temptation at all to believe in him: for that doctrine is fo far from exalting the attributes of *wifdom, goodnefs and juftice* in him, that it doth in a high meafure impeach them all.

Mr. *Fatality*. You will never be able to make that good.

Tilenus Infidelis. I befeech you, hear me patiently. For his *wifdom*, firft; I conceive, that is extremely eclipsed, in that he hath made choice of no better means to advance his own honour, but hath ftooped to fuch mean and unworthy defigns (to compafs that end) as all but *tyrants* and *bankrupts* would be afhamed of.

Dr. *Dubious*. How fo?

Tilenus Infidelis. Your doctrine fuppofeth him to have made a *peremptory decree*, whereby his fubjects are *necessitated* to *trade* with *hell* and *fatan* for *fin* and *dannation*, to the end he may take advantage out of that *commerce* to *raife an inconfiderable impoft*, to augment the revenues of his own glory.

Mr. *Præterition*. We have his own word for it. *Mat. xx.*
15. *Is it not lawful for me to do what I will with my own?*

Tilenus

Tilenus Infidelis. (1.) Your scripture does not affect me while I personate the *infidel*: but (2.) We are not now arguing what GOD may do by his *absolute power* and *right of dominion*, but what is agreeable to his infinite wisdom. And (3.) your text speaks of a free disbursement of his *favours*; but our discourse proceeds upon appointing men to sin and punishment. Now I hope you will not call sin GOD's *own*, (though your doctrine concludes him to be the author of it;) and for punishment, he is pleased to call that, not his *own*, but a *strange work*. But if your GOD, for his *mere pleasure only*, and to make *demonstration* of his *absolute power*, hath appointed to eternal torments, the greatest part of his noblest creatures *without any respect to sin*, as some of your *synod* maintain, not regarding his own image in them, what is this but to play the tyrant? And where then is that *infinite goodness*, which you profess to be in your, and I expect to be in that GOD, *whom I fear and honour*? A righteous man regardeth the life of his beast, *Prov. xii. 10.* yet his mercy is to be but a copy transcribed from that original in GOD; but if your GOD be of that temper, the righteous man may very well be a precedent of mercy unto him.

Mr. Præterition. Indeed some of the *synod* maintain that rigid way: but the *synod* itself determined otherwise, *viz.* That Almighty GOD, looking upon mankind *as fallen in the loins of Adam*, passed over the greatest part of them, leaving them in that *lapsed estate*, not affording them sufficient grace for their recovery, ordaining finally to condemn them.

Tilenus Infidelis. If for the sin of another man, (and that pardoned to him, that did wilfully commit it, but) imputed to his posterity, who never were in a capacity to consent unto it, or protest against it, your pretended GOD deals thus cruelly with them, depriving them for ever of his grace, which should enable them to repent, and sealing them up by an irrevocable decree, under an irresistible necessity continually to sin, and then to perish everlastingly for so sinning; where is that *infinite justice*, accompanied with that *superabundant mercy*, you affirmed to be in him? I have heard,
that

that the GOD whom christians adore, is so *infinitely merciful*, that he *will have all men to be saved, and none to perish*; and not able to swear by a greater, swears by himself, that he *willeth not the death of the sinner, but that he may repent and live*: that he protesteth the *sufficiency* of his own applications, and bewaileth their wilful obstinacy, and expostulateth most earnestly: *What could have been done more that I have not done? O that there were such a heart in you! Why will ye die?* Indeed, there is so much grace and sweetness in these expressions, they would bring a poor wretch presently upon his knees to such a GOD.

[*To be continued.*]

SERMON III.

On 1 JOHN iii. 8.

For this purpose was the Son of GOD manifested, that he might destroy the works of the devil.

1. **M**ANY eminent writers, heathen as well as christian, both in earlier and later ages, have employed their utmost labour and art, in painting the beauty of virtue. And the same pains they have taken, to describe, in the liveliest colours, the deformity of vice; both of vice in general, and of those particular vices which were most prevalent in their respective ages and countries. With equal care they have placed in a strong light, the happiness that attends virtue, and the misery which usually accompanies vice, and always follows it. And it may be acknowledged, that treatises of this kind are not wholly without their use. Probably hereby some, on the one hand, have been stirred up, to desire and follow after virtue, and some, on the other hand, checked in their career of vice: perhaps reclaimed from it, at least for a season. But the change effected in men by these means, is seldom either deep or universal. Much less is it durable: in a little space, it vanishes away as the morning-cloud. Such

Such motives are far too feeble to overcome the numberless temptations that surround us. All that can be said of the beauty and advantages of virtue, and the deformity and ill effects of vice, cannot resist, and much less overcome and heal one irregular appetite or passion.

“ All these fences, and their whole array,
One cunning bosom-sin sweeps quite away.”

2. There is therefore an absolute necessity, if ever we would conquer vice, or steadily persevere in the practice of virtue, to have arms of a better kind than these. Otherwise we may *see* what is right; but we cannot attain it. Many of the men of reflexion among the very heathens, were deeply sensible of this. The language of their heart was that of *Medea*:

*Video meliora, proboque ;
Deteriora sequor :*

How exactly agreeing with the words of the apostle, (personating a man convinced of sin, but not yet conquering it) *The good that I would, I do not; but the evil I would not, that I do.* The impotence of the human mind, even the Roman philosopher could discover. “ There is in every man, says he, this weakness; (he might have said, this sore disease,) *Gloriæ fitis*, a thirst for glory. Nature points out the disease; but nature shews us no remedy.”

3. Nor is it strange, that though they sought for a remedy, yet they found none. For they sought it, where it never was, and never will be found, namely, in themselves; in reason; in philosophy: broken reeds! bubbles! smoke! They did not seek it in GOD, in whom alone it is possible to find it. In GOD! no, they totally disclaim this; and that in the strongest terms. For although *Cicero*, one of their oracles, once stumbled upon that strange truth, *Nemo unquam vir magnus sine afflatu divino fuit*; (there never was any great man, who was not divinely inspired :) yet in the very same tract he contradicts himself, and totally overthrows his own assertion, by asking, *Quis pro virtute aut sapientiâ gratias*

tias dedit Deis unquam? Who ever returned thanks to GOD for his virtue or wisdom? The *Roman* poet is (if possible) more exprefs still: who, after mentioning feveral outward bleffings, honeftly adds,

*Hæc fatis eft orare Jovem, quæ donat et aufert :
Det vitam, det opes : Æquum mi animum ipfe parabo.*

We ask of GOD, what he can give or take ;
Life, wealth : but virtuous I myfelf will make.

4. The beft of them either fought virtue partly from GOD, or partly from themfelves ; or fought it from thofe gods, who were indeed but devils, and fo not likely to make their votaries better than themfelves. So dim was the light of the wifeft of men, till *life and immortality were brought to light by the gofpel ; till the Son of GOD was manifested to destroy the works of the devil.*

But what are *the works of the devil* here mentioned? How was *the Son of GOD manifested*, to deftroy them? And, how, in what manner, and by what fteps, doth he aétually deftroy them? Thefe three very important points we may confider in their order.

I. And, firft, what thefe works of the devil are, we learn from the words preceding and following the text. *We know that he was manifested, to take away our fins*, ver. 5. *Whofoever abideth in him, finneth not ; whofoever finneth, feeth him not, neither knoweth him*, ver. 6. *He that committeth fin is of the devil ; for the devil finneth from the beginning. For this purpofe was the Son of GOD manifested, that he might deftroy the works of, the devil*, ver. 8. *Whofoever is born of GOD, doth not commit fin*, ver. 9. From the whole of this it appears, that *the works of the devil* here fpoken of, are fin and the fruits of fin.

2. But fince the wifdom of GOD has now difipated the clouds which fo long covered the earth, and put an end to the childish conjectures of men concerning thefe things, it may be of ufe, to take a more diftinct view of thefe *works of the devil*, fo far as the oracles of GOD inftroct us. It is

true, the design of the Holy Spirit was to assist our faith; not gratify our curiosity. And therefore the account he has given in the first chapters of Genesis, is exceeding short. Nevertheless it is so clear, that we may learn therefrom whatsoever it concerns us to know.

3. To take the matter from the beginning, *The Lord GOD*, (literally *Jehovah, the Gods*; that is, One and three) *created man in his own image*: in his own *natural* image (as to his better part) that is, a Spirit, as *GOD* is a Spirit: endued with *understanding*, which if not the essence, seems to be the most essential property of a spirit. And probably the human spirit, like the angelical, then discerned truth by intuition. Hence he named every creature as soon as he saw it, according to its inmost nature. Yet his knowledge was limited, as he was a creature: ignorance therefore was inseparable from him; but error was not. It does not appear that he was mistaken in any thing. But he was capable of mistaking, of being deceived, although not necessitated to it.

4. He was endued also with a *will*, with various affections (which are only the will exerting itself various ways) that he might love, desire, and delight in that which is good; otherwise his understanding had been to no purpose. He was likewise endued with *liberty*, a power of choosing what was good, and refusing what was not so. Without this, both the will and the understanding would have been utterly useless. Indeed without liberty man had been so far from being a *free-agent*, that he could have been no *agent* at all. For every *unfree being* is purely passive, not active in any degree. Have you a sword in your hand? Does a man stronger than you seize your hand; and force you to wound a third person? In this you are no agent, any more than the sword: the hand is as passive as the steel. So in every possible case. He that is not free, is not an *agent*, but a *patient*.

5. It seems therefore, that every spirit in the universe, as such, is endued with *understanding*, and in consequence with a will, and with a measure of *liberty*: and that these

three are inseparably united, in every intelligent nature. And observe: *Liberty necessitated*, or over-ruled, is really no liberty at all. It is a contradiction in terms. It is the same as *unfree freedom*: that is, downright nonsense.

6. It may be further observed (and it is an important observation) that where there is no liberty, there can be no moral good or evil, no virtue or vice. The fire warms us, yet it is not capable of virtue; it burns us, yet this is no vice. There is no virtue, but where an intelligent being knows, loves and chooses what is good: nor is there any vice, but where such a being knows, loves and chooses what is evil.

7. And GOD created man, not only in his *natural*, but likewise in his own *moral* image. He created him not only *in knowledge*, but also in righteousness and true holiness. As his understanding was without blemish, perfect in its kind, so were all his affections. They were all set right, and duly exercised on their proper objects. And as a free-agent, he steadily chose whatever was good, according to the direction of his understanding. In so doing he was unspeakably happy, dwelling in GOD and GOD in him, having an uninterrupted fellowship with the Father and the Son through the eternal Spirit; and the continual testimony of his conscience, that all his ways were good and acceptable unto GOD.

8. Yet this liberty (as was observed before) necessarily included a power of choosing or refusing either good or evil.

Indeed it has been doubted, whether man could then choose evil, knowing it to be such. But it cannot be doubted, he might mistake evil for good. He was not infallible; therefore not impeccable. And this unravels the whole difficulty of the grand question, *Unde malum?* "How came evil into the world?" It came from *Lucifer, son of the morning*: it was the *work of the devil*. For the devil, saith the apostle, *sinneth from the beginning*: that is, was the first sinner in the universe: the author of sin; the first being, who, by the abuse of his liberty, introduced evil into the creation.

He, “ of the first,
 “ If not the first archangel,”

was self-tempted to think too highly of himself. He freely yielded to the temptation, and gave way first to pride, then to self-will. He said, *I will sit upon the sides of the North: I will be like the most High.* He did not fall alone: but soon drew after him a third part of the stars of heaven: in consequence of which, they lost their glory and happiness, and were driven from their former habitation.

9. *Having great wrath*, and perhaps envy at the happiness of the creatures whom GOD had newly created, it is not strange, that he should desire and endeavour to deprive them of it. In order to this, he concealed himself in the serpent, who was *the most subtle*, or intelligent, of all the brute creatures, and on that account, the least liable to raise suspicion. Indeed some have (not improperly) supposed, that the serpent was then endued with reason and speech. Had not *Eve* known he was so, would she have admitted any parley with him? Would she not have been frightened, rather than *deceived*, (as the apostle observes she was?) To deceive her, Satan mingled truth with falsehood: *Hath GOD said, ye may not eat of every tree of the garden?* And soon after persuaded her to disbelieve GOD, to suppose his threatening should not be fulfilled. She then lay open to the whole temptation; to *the desire of the flesh*; for the tree was *good for food*: to *the desire of the eyes*; for it was *pleasant to the eyes*: and to *the pride of life*; for it was *to be desired to make one wise*, and consequently honoured. So unbelief begot pride. She thought herself wiser than GOD, capable of finding a better way to happiness than GOD had taught her. It begot self-will: she was determined to do her own will, not the will of him that made her. It begot foolish desires, and completed all by outward sin: *She took the fruit, and did eat.*

10. She then *gave to her husband, and he did eat.* And in that day, yea, that moment he *died*. The life of GOD was extinguished in his soul. The glory departed from him.

He

He lost the whole moral image of GOD, righteousness and true holiness. He was unholy; he was unhappy: he was full of sin, full of guilt and tormenting fears. Being broke off from GOD, and looking upon him now as an angry Judge, *he was afraid*. But how was his understanding darkened, to think he could *hide himself from the presence of the Lord, among the trees of the garden?* Thus was his soul utterly dead to GOD! And in that day his body likewise began to die: became obnoxious to weakness, sickness, pain: all preparatory to the death of the body, which naturally led to eternal death.

II. Such are *the works of the devil*, sin and its fruits, considered in their order and connexion. We are in the second place to consider, *How the Son of GOD was manifested*, in order to *destroy* them.

1. He was manifested as the only-begotten Son of GOD, in glory equal with the Father, to the inhabitants of heaven, before and at the foundation of the world. These *morning-stars sang together*, all these *sons of GOD shouted for joy*, when they heard him pronounce, *let there be light, and there was light*; when he *spread the North over the empty space*, and *stretched out the heavens like a curtain*. Indeed it was the universal belief of the ancient church, that GOD the Father none hath seen, nor can see: that from all eternity, he hath dwelt in light unapproachable: and it is only in and by the Son of his Love, that he hath at any time revealed himself to his creatures.

2. How the Son of GOD was manifested to our first parents in paradise, it is not easy to determine. It is generally, and not improbably supposed, that he appeared to them in the form of a man, and conversed with them face to face. Not that I can at all believe the ingenious dream of Dr. *Watts*, concerning "The glorious humanity of Christ," which he supposes to have existed before the world began, and to have been endued with, I know not what, astonishing powers. Nay, I look upon this, to be an exceeding dangerous, yea, mischievous hypothesis; as it quite excludes the force of very many scriptures, which have been
hitherto

hitherto thought to prove the Godhead of the Son. And I am afraid it was the grand means of turning that great man aside from the faith once delivered to the saints; that is, if he was turned aside, if that beautiful soliloquy be genuine, which is printed among his posthumous works, wherein he so earnestly beseeches the Son of GOD, not to be displeased, "Because he cannot believe him to be co-equal and co-eternal with the Father."

3. May we not reasonably believe, it was by similar appearances that he was manifested in succeeding ages; to *Enoch*, while he *walked with GOD*; to *Noah* before and after the deluge; to *Abraham*, *Isaac* and *Jacob*, on various occasions; and to mention no more, to *Moses*. This seems to be the natural meaning of the word; *My servant Moses is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of Jehovah shall he behold*, namely, the Son of GOD.

4. But all these were only types of his grand manifestation. It was in the fulness of time (in just the middle age of the world, as a great man largely proves) that GOD brought his first-begotten into the world, made of a woman, by the power of the Highest overshadowing her. He was afterwards manifested to the shepherds; to devout *Simeon*; to *Anna* the prophets; and to *all that waited for redemption in Jerusalem*.

5. When he was of due age for executing his priestly office, he was manifested to Israel, *preaching the gospel of the kingdom of GOD, in every town, and in every city*. And for a time he was glorified by all, who acknowledged, that he *spoke as never man spake*; that he *spoke as one having authority*, with all the wisdom of GOD, and the power of GOD. He was manifested by numberless *signs and wonders, and mighty works which he did*; as well as by his whole life, being the only one born of a woman *who knew no sin*; who from his birth to his death, *did all things well*, doing continually *not his own will, but the will of him that sent him*.

6. After all, behold the Lamb of GOD, taking away the sin of the world! This was a more glorious manifestation of himself, than any he had made before. How wonderfully was he manifested to angels and men, when he was wounded for our transgressions, when he bore all our sins in his own body on the tree: when, having by that one oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, he cried out, *It is finished: and bowed his head, and gave up the ghost.* We need but just mention those farther manifestations, his resurrection from the dead, his ascension into heaven, into the glory which he had before the world began: and his pouring out the Holy Ghost, on the day of Pentecost: both of which are beautifully described in those well-known words of the Psalmist: *He hath ascended up on high; he hath led captivity captive; he hath received gifts for men: yea, even for his enemies, that the Lord GOD might dwell among, or in them.*

7. That the Lord GOD might dwell in them. This refers to a yet farther manifestation of the Son of GOD, even his inward manifestation of himself. When he spoke of this to his apostles, but a little before his death, one of them immediately asked, *Lord, how is it that thou wilt manifest thyself to us, and not unto the world?* By enabling us to believe in his name. For he is then inwardly manifested to us, when we are enabled to say with confidence, "My Lord, and my GOD!" Then each of us can boldly say, *The life which I now live, I live by faith in the Son of GOD, who loved me, and gave himself for me.* And it is by thus manifesting himself in our hearts, that he effectually *destroys the works of the devil.*

III. 1. How he does this, in what manner, and by what steps he does actually destroy them, we are now to consider. And first, as satan began his work in *Eve*, by tainting her with unbelief, so the Son of GOD begins his work in man, by enabling us to believe in him. He both opens and enlightens the eyes of our understanding. Out of darkness he commands light to shine, and takes away the veil which the
god

god of this world had spread over our hearts. And we then see, not by a chain of *reasoning*, but by a kind of *intuition*, by a direct view, that *GOD was in Christ, reconciling the world to himself, not imputing to them their former trespasses, not imputing them to me.* In that day we know that we are of *GOD*, children of *GOD* by faith: *having redemption through the blood of Christ, even the forgiveness of sins: being justified by faith, we have peace with GOD, through our Lord Jesus Christ: that peace which enables us in every state, therewith to be content; which delivers us from all perplexing doubts, from all tormenting fears; and in particular from that fear of death, whereby we were all our life-time subject to bondage.*

2. At the same time the Son of *GOD* strikes at the root of that grand work of the devil, pride; causing the sinner to humble himself before the Lord, to abhor himself as it were in dust and ashes. He strikes at the root of self-will, enabling the humbled sinner to say in all things, *Not as I will, but as thou wilt.* He destroys love of the world, delivering them that believe in him, from every *foolish and hurtful desire; from the desire of the flesh, the desire of the eyes, and the pride of life.* He saves them from seeking any, or expecting to find, happiness in any creature. As satan turned the heart of man, from the Creator to the creature; so the Son of *GOD* turns his heart back again, from the creature to the Creator. Thus it is, by manifesting himself, he destroys the works of the devil, restoring the guilty outcast from *GOD* to his favour, to pardon and peace; the sinner in whom dwelleth no good thing, to love and holiness; the burdened, miserable sinner, to joy unspeakable, to real, substantial happiness.

3. But it may be observed, that the Son of *GOD* does not destroy the whole work of the devil in man, as long as he remains in this life. He does not yet destroy bodily weakness, sickness, pain, and a thousand infirmities incident to flesh and blood. He does not destroy all that weakness of understanding which is the natural consequence of the soul's dwelling in a corruptible body: so that still

Humanum

Humanum est errare & nescire ;

“ Both ignorance and error belong to humanity.” He entrusts us with only an exceeding small share of knowledge in our present state, lest our knowledge should interfere with our humility, and we should again affect to be as gods. It is to remove from us all temptation to pride, and all thought of independency, (which is the very thing that men in general so earnestly covet, under the name of *liberty*) that he leaves us encompassed with all these infirmities, particularly weakness of understanding, till the sentence takes place, *Dust thou art, and unto dust thou shalt return !*

4. Then error, pain, and all bodily infirmities cease : all these are destroyed by death. And death itself, *the last enemy* of man, shall be destroyed at the resurrection. The moment that we hear the voice of the archangel and the trump of GOD, *Then shall be fulfilled the saying that is written, Death is swallowed up in victory. This corruptible body shall put on incorruption ; this mortal body shall put on immortality :* and the Son of GOD, manifested in the clouds of heaven, shall destroy this last work of the devil.

5. Here then we see in the clearest, strongest light, what is real religion : a restoration of man, by him that bruises the serpent's head, to all that the old serpent deprived him of : a restoration not only to the favour, but likewise to the image of GOD ; implying not barely deliverance from sin, but the being filled with the fulness of GOD. It is plain, if we attend to the preceding considerations, that nothing short of this is Christian Religion. Every thing else, whether negative or external, is utterly wide of the mark. But what a paradox is this ! How little is it understood in the christian world ! yea, or this enlightened age, wherein it is taken for granted, the world is wiser than ever it was from the beginning. Among all our discoveries, who has discovered this ? How few, either among the learned or unlearned ? And yet, if we believe the bible, who can deny it ? Who can doubt of it ? It runs through the bible, from the beginning to the end, in one connected chain. And the agreement of every

part of it with every other, is properly the *analogy* of *faith*! Beware of taking any thing else, or any thing less than this for religion. Not any thing else: do not imagine an *outward form*, a round of duties, both in public and private, is religion. Do not suppose, that honesty, justice, and whatever is called *morality*, (though excellent in its place) is religion. And least of all, dream that orthodoxy, right opinion, (vulgarly called *faith*) is religion. Of all religious dreams, this is the vainest, which takes hay and stubble for gold tried in the fire!

6. O do not take any thing less than this for the religion of Jesus Christ! Do not take any part of it for the whole! What GOD hath joined together, put not asunder. Take no less for his religion, than *the faith that worketh by love*; all inward and outward holiness. Be not content with any religion which does not imply the destruction of all the works of the devil, that is, of all sin. We know, weakness of understanding, and a thousand infirmities will remain, while this corruptible body remains. But sin need not remain: this is that work of the devil, eminently so called, which the Son of GOD was manifested to destroy in this present life. He is able, he is willing to destroy it now, in all that believe in him. Only be not straitened in your own bowels! Do not distrust his power or his love! Put his promise to the proof! He hath spoken: and is he not ready likewise to perform? Only *come boldly to the throne of grace*, trusting in his mere mercy: and you shall find, *He saveth to the uttermost all those that come to GOD through him!*

January 20, 1781.

*Of the right METHOD of meeting CLASSES and BANDS,
in the Methodist-Societies.*

[By the late Mr. Charles Perronet.]

IN general, the method proper for meeting the one is proper for meeting the other.

The

The particular design of the *Classes* is,

To know who continue members of the society;

To inspect their outward walking;

To inquire into their inward state;

To learn, what are their trials? And how they fall by, or conquer them?

To instruct the ignorant in the first principles of religion: if need be, to repeat, explain, or enforce, what has been said in public preaching.

To stir them up to believe, love, obey; and to check the first spark of offence or discord.

The particular design of the *Bands* is,

To inquire, whether they *now* believe? *Now* enjoy the life of GOD? Whether they grow herein, or decay? If they decay, what is the cause? And what the cure?

Whether they aim at being *wholly devoted* to GOD; or would keep something back?

Whether they see GOD's hand in all that befalls them? And how they bear what he lays upon them?

Whether they take up their cross daily? Resist the bent of nature? Oppose self-love in all its hidden forms, and discover it through all its disguises?

Whether they humble themselves in every thing? Are willing to be blamed and despised for well-doing? Account it the greatest honour, that Christ appoints them to walk with himself, in the paths that are peculiarly *his own*? To examine closely, whether they are willing to drink of *his cup*, and to be baptized with *his baptism*?

Whether they can cordially love those that despitefully use them? Justify the ways of GOD in thus dealing with them? And in all they suffer, seek the destruction of inward idolatry, of pride, self-will and impatience?

How they conquer self-will, in its spiritual forms? See through all its disguises, seeking itself, when it pretends to seek nothing but the glory of GOD?

Whether they are simple, open, free, and without reserve in speaking? And see it their duty and privilege so to be?

To inquire concerning prayer, the answers to prayer, faith

in Christ, distrust of themselves, consciousness of their own vileness and nothingness :

How they improve their talents? What zeal they have for doing good, in all they do, or suffer, or receive from GOD? Whether they live *above* it, making Christ their all, and offering up to GOD nothing for acceptance, but his life and death?

Whether they have a clear, full, abiding conviction, that without inward, complete, universal holiness, no man shall see the Lord? That Christ was sacrificed for us, that we might be a whole burnt-sacrifice to GOD; and that the having received the Lord Jesus Christ will profit us nothing, unless we steadily and uniformly walk in him?

C. P.

I earnestly exhort all leaders of Classes and Bands, seriously to consider the preceding observations, and to put them in execution with all the understanding and courage that GOD has given them.

J. W.

*A short account of the life and death of WILLIAM ADAMS,
a youth of Virginia.*

[Continued from page 92.]

ON Tuesday, the 16th, he took an emetic medicine, which made him very sick; so that he sat up little that day. He seemed much concerned on account of his younger brothers and sisters, who were still in an unconverted state. And it grieved him so much the more, to see, that all the endeavours, employed hitherto for their reformation, seemed fruitless and of no effect.

On Wednesday he still seemed to retain his usual composure of mind; and, I have reason to believe, was very earnest with the Lord in private. He rode out a little; but in the afternoon, was much out of order. There being
a prayer-

a prayer-meeting in the evening in the neighbourhood, he was so much out of order, that he felt a struggle in his own mind, whether it would be prudent for him to go or not. But after pausing awhile, he said, it may be the last time. So he went, to the joy of his brethren, who received him gladly. He began with—"Come, Lord, and help me to rejoice"—after he and several others had prayed, he gave an exhortation, in which he begged of all that knew the pardoning love of GOD, not to rest, nor cease crying to GOD, till they knew he had blest them with that love that casts out all fear that hath torment; that they might be enabled to rejoice evermore; to pray without ceasing; and in every thing to give thanks; assuring them, both from the word of GOD, and his own experience, that this was the will of GOD concerning them. He then warned the finners, then present, (as he had often done before,) to flee from the wrath to come, which he assured them was every moment hanging over their heads, while they were out of the ark of safety. O how often would he plead with them at such times, to escape for their lives! assuring them, that the arms of the bleeding Jesus were extended to all returning finners; and that although their sins were as scarlet, he would make them as wool; or though they were red like crimson, he would make them as snow. He then concluded and came home, apparently in much peace of soul, but much afflicted in body.

On Thursday, the 18th, he went to prayer with the family; but was not able to sit up much; and said but little. His disorder now seemed to increase. Therefore, in patience, he waited before the Lord, desiring that he would do with him, as seemed good in his godly wisdom; praying to live or die, as was most agreeable to his will, but to live or die in him, who is the Way, the Truth, and the Life. "Father, glorify thy name"—still seemed to be the breathing of his soul.

On Sunday, the 21st, he came down stairs, and sung and prayed with the family, with a considerable degree of warmth, intending in the evening to preach at the preaching-house;

ing-house; but was not able to give his attendance. At night, several of his friends came to see him; to some of whom he testified, that for the last six months, he had enjoyed more of the life of GOD in his soul, than he could express with his lips.

On Monday, the 22d, and Tuesday, the 23d, his disorder still increased. Talking with one of his sisters, he related to her some sore conflicts of soul he had, since his illness. But the Lord so bruised Satan under his feet, as not to suffer him to give place to that accuser of the brethren, no, not for a moment.

On Wednesday, the 24, he talked but little. The class meeting at night, several of the friends asked him, how he was; he replied, he was poorly in body; but blessed GOD, that he felt the fulness of his love in his soul.

On Thursday, the 25th, he was confined entirely to his bed. One of the friends conversing with him on the goodness of GOD, he said, I trust, I shall be more than conqueror through Jesus. He dropped several expressions at different times in the day, to the same purpose. Being very ill all night, he said in the morning, I thought I should have died; and, I trust, if I had, angels would have conveyed my soul away.

On Friday, the 26th, he said but little, unless when spoken to; but frequently groaned, saying, *O my Lord!*

On Sunday, the 28th, in the morning, he put up his hands, and blessed GOD for bringing him to see the light of another day; and continued for several minutes praying to and blessing GOD. A little after, appearing to have a most awful sense of GOD's dread majesty, he repeated these words: "The tall, the wise, the reverend head, must lie as low as ours." At night, many of his christian friends, with whom he had often had sweet communion, came to see him, as they frequently did during his sickness. He knew them perfectly well; holding out his trembling hand to them all; rejoicing to see them once more in the land of the living. One of them said, I hope you are not afraid to die. He answered, "No; blessed be GOD! if I know any thing

of my heart, I am not. I trust ere long to be gathered in-
to *Abraham's bosom*."

On Tuesday, the 30th, in the morning he returned thanks for his preservation the night past; and asked his sister to go to prayers with him; she gave out:

"Corruption, earth, and worms,
Shall but refine this flesh;
Till my triumphant spirit comes,
To put it on a-fresh," &c.

He sang aloud and with great devotion: and while she was praying by him, as his usual manner was, frequently cried, Amen! with a tone and solemnity, that bespoke the happy state of his soul, which appeared ripened for its last remove: gasping, panting, and longing to be lost in that eternity of love, which Christ has purchased for his people with his own most precious blood. His mother asked him, if he was not *very ill*? He replied, I don't feel much misery; for it seems as if the Lord bore all for me.

Surely, O GOD, thy word faileth not; for of a truth, thou didst make his bed in the time of his affliction; and as thou didst afflict with one hand, thou didst comfort and support with the other. Soon after, he looked up in his sister's face, (who was sitting by him) and said to her, "sister help me to sing." She told him, she was afraid it would hurt his throat, which was very bad during his whole sickness. This circumstance made it appear so much the more admirable, to hear him speak, pray, and sing as he did; for although it seemed the greatest difficulty at times, for him to swallow a drop of water, yet he would discourse of the things of GOD frequently with much ease. And even when light-headed, his discourse was chiefly about having his clothes and horse got, that he might go out to preach; and he would often be for rising up in his bed to be gone; but as soon as spoken to, he would lie down again, and ask, if he had said or done any thing wrong; being afraid lest he should offend GOD ignorantly. After lying still awhile, as though in meditation, he began again, and sung:

"I can

“I can no more from GOD depart,
When I can sin no more,” &c.

At night he gave an affectionate exhortation, which caused those that sat by to weep; he then repeated: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things that are seen; but at the things that are not seen; for the things which are seen are temporal, but the things that are not seen are eternal.”

On Wednesday, December 1st, after praying in his bed, as if in family-prayer, he said, I thought I was out of doors; and such a light shone around me, and I felt so happy, that I thought the Lord was going to take me away that moment. At night he sung, “Ashamed, I sigh and inly mourn, that I so late to thee did turn.” Then he added, I cannot tell half the happiness I have had, since I have been lying here.

On Thursday, he seemed considerably worse, and sighed as if he knew what he had to go through; but said with great composure of mind, I do not mind it: I know that I love Jesus:

“Jesus the name, that charms our fears,
That bids our sorrows cease,
’Tis music in the sinners ears;
’Tis life, and health, and peace.”

On Friday his feet were cold, and he appeared to have all the symptoms of death upon him. The family standing around him, expecting every breath to be his last, his father asked him, if they should go to prayers with him, which was always a pleasing thing to him. Four or five then prayed; and though they expected him to take his everlasting flight from this vale of tears and misery, before they rose from their knees, yet he continued to say, Amen, to their prayers to the last. One that had been sitting up with him, came to take her leave of him. He did not forget to inquire if she knew, that GOD for Christ’s sake had blotted out her sins? She told him, she hoped so. He exhorted her

her

her not to deceive her soul, but to cry to GOD, till she *knew* it. A negro-man of his father's came to take his leave of him, whom he believed to be seeking the kingdom of heaven. When he was asked, if he knew him? He said, yes; and I trust I shall know him in *Abraham's* bosom. His sister then asked him, if he believed he was dying? He told her, he did not know. She asked him, if he had a greater desire to live, than to die? He told her, that he was so happy at times, that he thought he had rather die; but desired that the will of GOD might be done. He then added, are you willing to part with me? His mother said, yes; I trust, GOD will make us willing. His little brother stood by, crying. He looked at him, and said, I don't know but you may be the next that will follow me; and you are not prepared; therefore pray to GOD; say, Lord have mercy upon me, a poor young stripling; save me from lightness and laughter here; and bring me to reign with thee in glory, through Jesus Christ our Lord! His sister said, I hope my dear, you see now, that you have not followed a cunningly devised fable? He said, "yes, I see it: but the devil would once have persuaded me, that I had deceived myself; but since then, I have been so happy, that all the devils in hell could not make me doubt."

Sister *B*——*n* coming to his bed-side, said, I trust, my dear, you are going to your promised rest. He said, yes; glory be to GOD! and do you make haste, and live to GOD: for the widow and the fatherless shall not be forgotten before the Most High. Observing a young woman sit weeping, he fixed his eyes upon her; and when she was called to the bed-side to him, he said, don't be frightened; but seek that faith that sweetly works by love, and purifies the heart. His father asked him, if he knew him? He said, yes; and putting his arms around his neck, kissed him, and said, *live near to GOD*. He also kissed his mother, and said, farewell, mamma; ere long we shall meet, to part no more. For some time he lay still; they could see his lips move, but could not understand much he said, he spoke so broken and inward. Sometimes (I am informed) he said, "come, Lord;" sometimes, "*welcome*;" at other times, "hallelujah!"

which some took for huzza. But all that I have talked with, that were present, (and there were many) allow that the solemn pleasing scene exceeded any thing of the kind they ever saw; and that they could not possibly have had any tolerable idea of it by any description that could have been drawn by the pen of man. All present, I believe, were much affected; and I believe, sinners, as well as saints, formed many resolutions to seek GOD more earnestly than ever. He at last in his perfect senses, with his soul raised to GOD in praises, rather than prayer, which his looks and gestures shewed, resigned his soul up to GOD, without a sigh or groan, on the third day of December, in the year 1779; being twenty years, four months and ten days old; having experienced the love of GOD about three years and nine months, and having travelled, preaching the gospel of Christ, about eight months.

I must here confess to those who may ever see these few lines, that I have given them but a faint description of the person here spoken of; for as he was taken away from us so young, he did not leave us any account in writing of the dealings of GOD with his soul. And though there was never a day during his sickness but his behaviour and words were very admirable; yet as there was no minute made of them, till directly after his death, many things had escaped the memory of those present; or they had but such a faint remembrance of them, that they could not relate them with sufficient accuracy for the public view. Certainly the judgments of GOD are a great deep—What I do, thou knowest not now, but thou shalt know hereafter, said the blessed Jesus to his disciples. O! what a youth, to be taken away in the flower of his life, and just as he began to be extensively useful in the vineyard of Christ. But we know that GOD cannot be at a loss for instruments to bring about his glorious designs. He can raise up, and send by whom he will send. Therefore we may say, that our loss is our brother's gain.

But permit me, my friends, to ask you, what improvement should be made of GOD's removing this burning and shining light from amongst us? Surely we ought not to be deaf

deaf to the calls of GOD; and especially when they are intended so immediately for our good. All that were acquainted with him ought to remember his life and conversation among us. O let me call upon you to follow him, as he followed Jesus Christ! Let us call to mind his meekness of spirit, his zeal, his love unfeigned to GOD, and to all mankind, but especially the household of faith: Also his diligence in using the means of grace; in private and public prayer; in searching and hearing the word of GOD; and, to the last, in speaking that word himself; willing by day or night, to use every prudential method to get a more refined communion with GOD by faith in Christ. Far from resting in means, knowledge, gifts, past or present attainments; he was daily striving to go forward towards the mark.

The Lord make us christians indeed, in whom there is no guile, that our path may shine more and more to the perfect day; that when we come to lay down our heads, it may be with joy, and not with grief; that, having finished our course and kept the faith, we may be prepared to see the unclouded face of our *Immanuel*; to praise GOD and the Lamb, while eternity rolls around. I conclude with further praying, that we may all live the life of the righteous, then shall we die his death, and our last end shall be like his. Even so, LORD JESUS! Amen.

Poetry.

Pfal. lxxiii. 25.

None upon earth I desire besides thee.

HOW tedious and tasteless the hours,
 When Jesus no longer I see;
 Sweet prospects, sweet birds, and sweet flowers,
 Have all lost their sweetness with me:

The

The midsummer sun shines but dim,
 The fields strive in vain to look gay;
 But when I am happy in him,
 December's as pleasant as May.

His name yields the richest perfume,
 And sweeter than music his voice;
 His presence disperses my gloom,
 And makes all within me rejoice:
 I should, were he always thus nigh,
 Have nothing to wish or to fear;
 No mortal so happy as I,
 My summer would last all the year.

Content with beholding his face,
 My all to his pleasure resign'd,
 No changes of season or place
 Would make any change in my mind:
 While blest'd with a sense of his love,
 A palace a toy would appear;
 And prisons would palaces prove,
 If Jesus would dwell with me there.

Dear Lord, if indeed I am thine,
 If thou art my sun and my song;
 Say, why do I languish and pine,
 And why are my winters so long?
 O drive these dark clouds from my sky,
 Thy soul-cheering presence restore;
 Or take me unto thee on high,
 Where winter and clouds are no more.

On the MESSENGERS of GOD.

A Scripture test—to tell, and try
 The Messengers of the *Most High*—

“ Servants

" Servants of all"—are these on earth,
 Yet sons of GOD, by heavenly birth! *
 Godlike in temper, act, and word,
 Meek imitators of their Lord; †
 Who seek not pleasure, profit, praise,
 Which vanish with terrestrial days;
 But " honour coming from above,"
 Boundless as heaven's eternal love!
 " Lord, make me fruitful," is their cry,
 " To prove my mission from the sky,
 " O give me children—else I die!"

Nor labour such for souls—in vain:
 While faithful—fruitful they remain;
 Weeping, with zeal through crowds they roam!
 Shouting, with sheaves fly bounding home!
 Wishing the world to heaven would come!
 Expecting that millennial day ‡
 When earth, like heaven, shall GOD obey!
 Nor " run they as uncertainly,"
 Each know from strictest scrutiny,
 By heart-felt joys, and what they see,
 " I AM hath sent unworthy me."

James ii. 21. *Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?*

THE father of the faithful seed
 His faith by his obedience prov'd:
Abraham was justified indeed,
 When offering up his best belov'd;
 He shew'd the grace before receiv'd,
 And perfectly in GOD believ'd.

Accepted *first* through faith alone,
 His pardon unconfirm'd he held;
 But rend'ring back his only son,
 He felt the precious promise seal'd,

* John iii. 3. † Mat. xi. 29. ‡ Isa. lxvi. 23.

Felt in his heart and spirit pure
The peace irrevocably sure.

Before he sacrific'd his child,
 Accounted just through faith he liv'd,
By causeless mercy reconcil'd
 Forgiveness without works receiv'd :
But when he res'lutely obey'd,
Through works he then was righteous *made*.

On the last JUDGMENT.

BUT now the mantling flames in concourse join,
And, deep descending, seize the burning mine ;
Its richest treasures aid the mounting blaze,
'Twas all confusion, tumult, and amaze.
When, lo ! a cloud just opening on the view,
Illum'd with dazzling light th' ethereal blue !
On its broad breast a mighty angel came,
His eyes were lightning, and his robes a flame,
O'er all his form the circling glories run,
And his face lighten'd as the blazing sun ;
His limbs with heav'n's aerial vesture glow,
And o'er his head was hung the sweeping bow,
As shines the bright'ning steel's resurgent gleam,
When the smooth blade reflects the sparkling beam,
Its light with quicken'd glance the eye surveys,
Green, gold, and vermil, trembling as it plays :
So flam'd his wings along th' ethereal road,
And earth's long shores refounded as he trod.
Sublime he tow'r'd, keen terror arm'd his eyes,
And grasp'd his redd'ning bolt that rends the skies ;
One foot stood firmly on th' extended plain,
Secure, and one repell'd the bounding main :
He shook his arm—the lightnings burst away,
Through heav'n's dark concave gleam'd the paly ray,
Rear'd the loud bolt tremendous through the gloom,

And

And peals on peals prepare th' impending doom.
 Then to his lips a mighty trump apply'd,
 (The flames were ceas'd, the mutt'ring thunders died)
 While all the revolving firmaments rebound,
 He rais'd his voice, and labour'd in the found:
 These dreadful words he spoke:————

“ Be dark, thou sun! in one eternal night,
 And cease, thou moon! to rule with paler light;
 Ye planets! drop from these dissolving skies,
 Rend, all ye tombs! and all ye dead, arise!
 Ye winds! be still; ye tempests! rave no more;
 And roll, thou deep! thy millions to the shore;
 Earth! be dissolv'd, with all these worlds on high,
 And time be lost in vast eternity.
 Now, by creation's dread, tremendous Sire,
 Who sweeps these stars, as atoms, in his ire;
 By heaven's omnipotent, unconquer'd King;
 By Him who rides the rapid whirlwind's wing;
 Who reigns supreme in his august abode,
 Forms, or confounds, with one commanding nod;
 Who wraps in black'ning clouds his awful brow,
 Whose glance, like lightning, looks all nature through;
 By him I swear!”—(he paus'd and bow'd his head,
 Then rais'd aloft his flaming hand, and said:)
 “ Attend, ye faints! who, in seraphic lays,
 Exalt his name, but tremble while ye praise:
 Ye hosts! that bow to your almighty Lord,
 Hear, all his works! th' irrevocable word—
 Thy reign, O man! and, earth! thy days are o'er;
 I swear by HIM, that time shall be no more.”
 He spoke, (all nature groan'd a loud reply)
 Then took the sun and tore him from the sky.

A SICK SOUL. Mat. ix. 12.

PHYSICIAN of my sin-sick soul,
 To thee I bring my case;

My

My raging malady controul,
And heal me by thy grace.

Pity the anguish I endure,
See how I mourn and pine ;
For never can I hope a cure
From any hand but thine.

I would disclose my whole complaint,
But where shall I begin ?
No words of mine can fully paint
That worst distemper, sin,

It lies not in a single part,
But through my frame is spread ;
A burning fever in my heart,
A palsy in my head.

It makes me deaf, and dumb, and blind,
And impotent and lame ;
And overclouds and fills my mind,
With folly, fear, and shame.

Lord, I am sick, regard my cry,
And set my spirit free ;
Say, canst thou let a sinner die,
Who longs to live to thee ?



*On the NATURE of FREE GRACE, and the CLAIM to
MERIT for the performance of good WORKS.*

[*By Dr. Byron.*]

GRACE to be sure is in the last degree
The *gift* of GOD, divinely pure and free:
Not bought, or paid for, merited, or claim'd,
By any works of ours that can be nam'd.

What

What claim or merit, or withal to pay,
 Could creatures have before creating day :
 Gift of existence, is the gracious one,
 Which all the rest must needs depend upon.

All boasting then of merit, all pretence
 Of claim from GOD, in a deserving sense,
 Is in one word excluded by *St. Paul*,
Whate'er thou hast, thou hast receiv'd it all.

But sure the *use* of any gracious pow'rs,
 Freely bestow'd, may properly be ours;
 Right application being ours to chuse,
 Or if we will be so absurd, refuse.

In this respect what need to controvert
 The sober sense of *merit*, or *desert*?
 Works, it is said, will have, and is it hard
 To say, deserve, or merit, their reward?

Grace is the real saving gift; but then,
 Good works are profitable unto men :
 GOD wants them not; but if our neighbours do,
 Flowing from grace, they prove it to be true.

When human words ascribe to human spirit,
 Worthy, unworthy, merit, or demerit;
 Why should disputes forbid the terms a place,
 Which are not meant to derogate from grace.

All comes from GOD, who gave us first to live,
 And all succeeding grace; 'tis ours to give
 To *GOD alone*, the *Glory*; and to *Man*,
 Empower'd by him, to do what *good* we can.



Will ye also go away? John vi. 67—69.

WHEN any turn from *Zion's* way,
 (Alas! what numbers do!)

T

Methinks

Methinks I hear my Saviour say,
 " Wilt thou forsake me too?"

Ah, Lord! with such a heart as mine,
 Unless thou hold me fast;
 I feel I must, I shall decline,
 And prove like them at last.

Yet thou alone hast pow'r, I know,
 To save a wretch like me;
 To whom, or whither, could I go,
 If I should turn from thee?

Beyond a doubt I rest assur'd
 Thou art the Christ of GOD:
 Who hast eternal life secur'd
 By promise and by blood.

The help of men and angels join'd
 Could never reach my case:
 Nor can I hope relief to find,
 But in thy boundless grace.

No voice but thine can give me rest,
 And bid my fears depart;
 No love but thine can make me bless'd,
 And satisfy my heart.

What anguish has that question stirr'd,
 If I will also go?
 Yet, Lord, relying on thy word,
 I humbly answer, No!



A TRANSLATION of a Latin EPITAPH,

Written by Sir RICHARD BLACKMORE, on his Lady.

HERE lies a faithful follow'r of her Lord,
 Who with a seraph's flame her GOD ador'd;

Of friends, of daughters, and of wives the best,
 In all the charms of social graces drest:
 Candor, discretion, elegance refin'd,
 Mixt with a dove-like innocence of mind.
 Kindness upon her heart was deep impress,
 But injuries there were never known to rest,
 And kindle to revenge her gen'rous breast.
 The streams that from the sacred fountain flow'd
 She drank; to these her heav'nly life she ow'd;
 And still she drinks them in the realms on high,
 Where ampler draughts her endless thirst supply.
 Hence her whole life ran free from ev'ry stain,
 Hence with divinest skill she could explain
 Her faith's and hope's foundations. Thou art gone,
 My lovely mate! to the celestial throne,
 And heav'n's unbounded joys: soon shall this house
 Of clay dissolve, and then, my pious spouse,
 Thy partner on glad wings shall take his flight,
 And join his dear *Maria* in the world of light.



A TRANSLATION of a Latin EPITAPH,

Written by Sir RICHARD BLACKMORE, on himself.

WHILE the free spirit tow'rs into the skies,
 Here void of life, the mould'ring body lies;
 But when the Prince of heav'n, the Judge of all,
 Returning, visits this terrestrial ball;
 I shall revive (may not my hopes be vain!)
 And with him everlasting blifs obtain.
 And thou, long partner of my life, but now
 The longer partner of my grave below,
 Fast sleeping by my side, with me shall rise,
 When the archangel's trumpet shakes the skies;
 And in the ardours of seraphic love,
 We both shall scale the blifsful seats above:

And while we teach the heav'nly towers to ring
 With loud hosannas to our Saviour—King ;
 And while new anthems, and harmonious verse,
 The Father's boundless mercies shall rehearse,
 Eternal glories from the GOD shall shine,
 Attract, assimilate, exalt, refine,
 And fill our souls with extacies divine.



A PENITENTIAL SOLILOQUY.

[By Dr. Byron.]

WHAT though no objects strike upon the sight !
 Thy sacred presence is an *inward* light !
 What though no sounds should penetrate the ear !
 To listening thought the voice of truth is clear !
 Sincere devotion needs no outward shrine ;
 The centre of an *humble* soul is thine !

There may I worship ! there may'st thou ever place
 Thy seat of mercy, and thy throne of grace !
 Yea, fix, if Christ my advocate appear,
 The dread tribunal of thy justice there !
 Let each vain thought, let each impure desire,
 Meet, in thy wrath, with a consuming fire.

Whilst the kind rigours of a righteous doom
 All deadly filth of *selfish pride* consume,
 Thou, Lord, canst raise, though punishing for sin,
 The joys of peaceful penitence within.
 Thy justice and thy mercy both are sweet,
 That make our *suff'rings* and *salvation* meet.

Befal me then whatever GOD shall please !
 His wounds are healing, and his pains give ease ;
 He, like a true physician of the soul,
 Applies the med'cine that will make it whole.
 I'll do, I'll *suff'r*, whatsoe'er he will ;
 I see his aim through every transient ill.

'Tis to infuse a *salutary* grief,
 To fit the mind for absolute relief:
 That purg'd from every *false* and finite love,
 Dead to the world, alive to things above,
 The soul may rise as into *first* form'd youth,
 And worship GOD in *spirit* and in *truth*.



SHORT HYMNS.

Rom. xv. 2. *Let every one of us please his neighbour, for his good, to edification.*

AIMING at the noblest end,
 Would I learn the art to please,
 Yield to all, and condescend,
 Sacrifice my time and ease;
 Cast my own desires behind,
 Live the servant of mankind.

Heb. xiii. 21. *Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, amen.*

OMIGHT our every work and word
 Express the tempers of our Lord,
 The nature of our Head above!
 His Spirit send into our hearts,
 Engraving on our inward parts
 The living law of holiest love:
 Then shall we do with *pure delight*
 Whate'er is pleasing in thy sight,
 As vessels of thy richest grace;
 And having thy whole counsel done,
 To thee, and thy co-equal Son,
 Ascribe the everlasting praise.

James ii. 26. *For as the body without the soul is dead, so faith without works is dead also.*

AS when the active soul is fled,
 A senseless lump the body lies,
 The faith which did from GOD proceed,
 If sep'rated from works it dies,
 A carcase without life or power,
 A faith extinct is faith no more.

Faith without works is not the true,
 The living principle of grace,
 The virtue which can all things do,
 Works universal righteousness ;
 And gains, when all its toils are past,
 The promise of pure love at last.

Know this, ye infidels in heart,
 Who boast your barren faith in vain,
 Who dare the sacred word pervert ;
 The carcase dead is not the man :
 Or if ye did true life receive,
 Ye ceas'd at once to work and live,

Dreamers of your salvation sure,
 Awakening unto righteousness,
 Your *Antinomian* faith abjure,
 Your groundless hope, and hellish peace ;
 Arise, and wash away your sins :
 And then the work of faith begins !

THE
Arminian Magazine,

For APRIL 1789.

An ACCOUNT of the SYNOD of DORT:

Extracted from Gerard Brandt's *History of the Reformation in the Low-Countries.*

[Concluded from page 110.]

APRIL 16, 1619. After having spent three weeks in drawing up the decrees of the synod, they were read in the assembly. Those which concerned the first and second articles were approved. But the *English*, and some other foreign divines, objected against them.

April 18. The decrees concerning the third, fourth and fifth articles, were approved. The *English* produced a long list of harsh expressions, and desired they should be condemned by the synod; but they were over-ruled.

April 19. The committee presented the *conclusion* of the decrees of the synod: it contained a defence of the doctrine of the churches of the *United Provinces*. The *English* desired that some other things, which deserved to be condemned, should be inserted in that conclusion, and particularly these: *That GOD moves the tongues of men to blaspheme him, and that men can do no more good than what they actually do.* The deputies of *Hesse* and *Bremen* approved the proposal of the *English*; but it was rejected.

The same day, the conclusion of the canons was read again, and approved by all the deputies of the *United Provinces*.

April

April 22. The commissioners approved the same conclusion. But the deputies of *England* demanded that some alteration should be made in these words: *The doctrines, contained in the canons, ought to be looked upon as the doctrines of the Reformed churches.* They declared, that “ they had been deputed to the synod by the king, and not by the church of *England*; that they were not empowered to explain the confession of faith of that church; that they had been contented to propose their private opinions, believing they were agreeable to truth; that they had approved many things contained in the canons of the synod, though not at all mentioned in the confession of the church of *England*, because they believed that none of those things were contrary to that confession.”

This is a very remarkable passage. It appears from hence, that the church of *England* has not condemned the doctrine of the Remonstrants, and that it was a very insignificant thing to send *English* deputies to the synod of *Dort*, who were not, properly speaking, the representatives of that church, and had no power to explain her doctrine.

April 23. All the members of the synod signed the canons. They subscribed also the conclusion of those decrees.

April 24. The moderator presented the sentence to be passed upon all, who rejected the doctrine of the synod. It imported, that the Remonstrants were *introducers of novelties; disturbers of their country, and of the churches of the United Provinces; obstinate and disobedient; favourers of factions, and preachers of erroneous doctrines: guilty and convicted of corrupting religion, forming a schism, destroying the unity of the church, and occasioning a horrid scandal.* For these causes, the synod condemned them to be deprived of all ecclesiastical and academical functions.

All the *English* declared, that, as the Remonstrants were inhabitants of the *United Provinces*, they would pass no sentence upon the subjects of another state. All the other foreign divines, except those of *Geneva* and *Embsden*, were of the same mind. The *Dutch* divines objected against some expressions of the sentence. They said, among other things, that

that it was not proper to censure the Remonstrants, as *disturbers of the state*. There arose a great dispute among the same divines, on this question, Whether those Remonstrants should be tolerated, who, refusing to subscribe the canons, would engage never to speak against them, either in the pulpit, or in conversation? They desired, that the foreigners would impart their thoughts upon that subject; but the moderator would not allow of it. He said, those domestic affairs should be left to the provincial synods; and that he knew not yet what sort of toleration their High Mightinesses would grant to the Remonstrants.

The same day, the sentence was read a second time, after having left out these words, *disturbers of their country*. The *English* and *Hessians* refused still to be concerned in that sentence. All the other foreigners, except those of *Bremen*, said, They approved the censure. It was also approved by all the deputies of the *United Provinces*. The commissioners said, they could not ratify that sentence, but they would make a report of it to their principal.

Here follows what *Balcanqual* writ the next day to the *British* ambassador. "We have at last put an end to the
 " affair of the five articles: but no one can apprehend the
 " trouble we have had. The artifices that have been used,
 " (especially the craftiness of the moderator) are too palpa-
 " ble. He has very much frustrated our expectation. The
 " censure upon the Remonstrants, which is a thing of great
 " importance, was not communicated to us, but just when
 " it was to be read; and the moderator expected, the whole
 " synod would say, *Amen*, for fear of stopping the departure
 " of the commissioners, who were to set out for the *Hague*.
 " Great pains have been taken to obtain the approbation of
 " the foreigners; but we have refused to meddle with that
 " affair. 'Tis a sad thing, that every person who will not
 " subscribe all those canons, should be deprived of his of-
 " fice. The belief of so many articles, upon pain of ex-
 " communication, was never prescribed either in the pri-
 " mitive church, or in any reformed church."

After all, the sentence was not signed by the members of the synod, but only by the secretaries *Damman* and *Hommius*. 'Tis no difficult thing to guess at the reason of it.

Some foreign divines expressed a great uneasiness at the transactions of the synod against the Remonstrants. They said, "The Remonstrants have been wronged: they should not have been treated in that manner. We have been imposed upon by the moderator and his cabal, who formed a synod among themselves, and concerted in private those things, which they had a mind to bring to a good issue." *Martinus* told his friends: "I believe now, what *St. Gregory Nazianzen* says, that he had never seen any council, which had a happy success, but rather increased the evil, instead of removing it. I declare, as well as that father, that I shall never more set my foot in any synod. O *Dort! Dort!* would to GOD I had never seen thee!" The same divine having met a Remonstrant, told him, *The synod is a mere farce, in which the politicians act the main part.*

May 6. The synod met in the morning. There was a great concourse of people. The moderator said a prayer, in which he begged of GOD, that the work of that day might have a happy success. Afterwards, the members of the synod went to the Great Church, two and two, with great pomp and solemnity. The moderator then ascended the pulpit, and read a Latin prayer, which lasted about half an hour. He praised GOD for the preservation and restoration of the church: he charged the Remonstrants with corrupting her doctrine; he mentioned the good effects which the synod had produced, and gave thanks to GOD for the unanimity of that assembly. That prayer being ended, he told the people, that the solemn assembly of that day had been called, that they might hear the publication of the canons which the synod had unanimously agreed upon by the grace of GOD.

Afterwards the secretary *Damman* ascended the same pulpit, and read the preface to the canons, and the decrees that

that concerned the first article of the Remonstrants. Then being out of breath, he yielded his place to his colleague *Hommius*, who read the canons upon the second, third, and fourth articles, and then, being hoarse, he came down, and *Dammaa* read the canons upon the fifth article, and the conclusion. He read also the names of all the divines and elders, who had subscribed the canons: and every one of them when he heard his name, took off his hat, to shew his approbation. In the next place, *Damman* read the sentence against the Remonstrants, and the certificate of the commissioners, whereby they testified that whatever had been read, was faithfully reported.

The same day, at six o'clock in the evening, the commissioners, read to the Remonstrant ministers the sentence before mentioned, and ordered them not to leave the town. *Episcopus* answered the commissioners in the following manner. "Is this all, my lords? Well! we bless GOD and our Saviour Jesus Christ, that he has counted us worthy to suffer this reproach for his sake. We know, that we have acted with a good conscience, and are not guilty of the crimes laid to our charge. We are very glad to know by whom, and for what, we are condemned. We are condemned by our professed enemies, as you know very well. We are condemned for having constantly maintained, by word of mouth, and in writing, the doctrine agreeable to piety, and for opposing some opinions, which we believe to be prejudicial to holiness. We have done our duty. 'Tis enough for us that we have set the candle upon the candlestick, in the presence of your lordships and the synod; if you have not received the light, 'tis not our fault. You must at the last day give an account of the reasons for which you have treated us in that manner; and we wish, that in that day you be not dealt with, as we have been. In a word, we appeal to the great Judge who will try the living and the dead, whose judgment will be just, and before whom we, the synod, and your lordships are all to appear. As for what concerns the order not to leave the town, we will consult
 " about

“ about it, GOD and our conscience, and we shall act in
 “ this respect, as we think our duty requires.”

The opinions of divines about that assembly, are widely different. *James Cappal*, professor at *Sedan*, commends the equity of the fathers of the council of *Dort*. *Peter du Moulin*, pastor of the Reformed church at *Paris*, says, that for several ages there had been no ecclesiastical assembly more holy, and more useful to the church, and that the Remonstrants were quite disheartened at the sight of that venerable synod.

Others speak quite the contrary. *Lewis du Moulin*, professor of history at *Oxford*, expresses himself thus. “ The
 “ ancient councils met only in order to do what emperors
 “ and kings required from them. Thus the second coun-
 “ cil of *Nice* established the worship of images, because the
 “ empress *Irene* desired it. On the contrary, her successors,
 “ who were called *Iconomachi*, called some councils to sup-
 “ press that worship. Had the States-General of the *Unit-*
 “ *ed Provinces* favoured the Remonstrants, they might have
 “ very easily called an *Arminian* synod. The fathers of
 “ that council were both judges and parties: and conse-
 “ quently, the *Arminians* must needs have been cast before
 “ that tribunal.—They had therefore good reasons not to
 “ submit to the authority of the synod of *Dort*.” The fa-
 “ mous *Marc Antony de Dominis* says, in a letter to *Joseph*
 “ *Hall*, “ I call you and your colleagues to witness, as to what
 “ you have approved in the synod of *Dort*. It is not what
 “ the church of *England* prescribes in her confession of faith:
 “ ’tis the doctrine of *Calvin*. Though you left that synod
 “ cunningly, you have concurred to the condemnation of the
 “ poor Remonstrants, to their excommunication and expul-
 “ sion; and yet they believed nothing, that was contrary
 “ to the confession of your church. They followed the pure
 “ doctrine of the primitive church.—The *English* should
 “ not have concerned themselves in that controversy, if they
 “ were not willing to judge of it according to the doctrine
 “ of the church; for they ought at least to tolerate all the
 “ catholic doctrines, which are not inconsistent with their
 “ confession of faith. I gave that advice to *Dr. Goad*, your
 fuc-

“ successor ; but he has also approved the errors and the severity of the *Calvinists*. The synod acted with worldly views : their main design was to prevent *Barnevall's* party from being supported by the Remonstrants, and prevailing over the opposite faction.”

In *June*, the Remonstrants of some cities in *Holland*, presented several petitions to the states of that province, requesting the public exercise of their religion. In some other towns, the Remonstrants met in private. The court of *Holland* put out a placard against such assemblies ; and the committee of the states ordered, that every body should conform to the judgment of the synod.

Soon after a letter of consolation, addressed to the churches of the Remonstrants, was dispersed all over the province. I shall set down some passages of it.

“ The doctrine of the gospel is now polluted by the old errors of the *Manicheans*. We are taught, that *GOD* has created one man for salvation, and another for damnation, by an absolute will ; or at least that immediately after their birth, he designs they should be saved, or damned. That whatever happens, good or evil, murders, adulteries, and such other things, is pre-ordained, and happens necessarily. That the fall of *Adam* was decreed ; and even, that he was created that he might fall : That the *Elect* are chosen without any regard to their faith, and the *Reprobate* are rejected without any regard to their unbelief. That the *Elect* are converted by an irresistible power, and the *Reprobate* cannot be converted, because *GOD* will not grant them sufficient grace. That *GOD* desires the salvation of all men by his revealed will, and the salvation of few people by his secret will : That *Christ* has shed his precious blood only for a small number of men, and not for the sins of the whole world : That the *Elect* cannot fall from saving grace, whatever sins they commit, nor lose faith entirely, though their sins be ever so great and enormous : That a man who is elected will always persevere in the faith, that in case he falls into any great sin, he cannot die whilst he persists in that sin. And *GOD* must necessarily work his conversion before
his

“ *his death.*”——Some of those errors have been approv-
 “ ed by the synod of *Dort*; others have been passed over
 “ in silence because too odious, and yet they suffered that ma-
 “ ny should teach those abominations, and spread them a-
 “ mong the people. Endeavours have also been used to
 “ soften some rigid and scandalous articles, but the things
 “ themselves have been preserved, the better to deceive the
 “ vulgar. Whoever examines the canons of the synod at-
 “ tentively, will easily observe, that this assembly establish-
 “ es throughout, the absolute election of one man, and the
 “ absolute reprobation of another.—Dear brethren, if you
 “ believe that GOD is *merciful*, you cannot maintain without
 “ blasphemy, that he has created the greatest part of man-
 “ kind to destroy them; or, as the synod expresses it, that
 “ *he has predestinated to damnation, or rejected, most of those*
 “ *who fell in Adam*, without allowing them to have any share
 “ in the salvation Christ has procured for men. If you be-
 “ lieve that GOD is *wise*, you cannot believe that he has
 “ created men to make them unhappy for ever. If you be-
 “ lieve, that GOD is *just*, can you fancy that he punishes
 “ men by refusing to save them, without any regard to their
 “ sins and unbelief? Lastly, if you believe that he is *sin-*
 “ *cere*, will you believe that he offers salvation to some men
 “ outwardly and in appearance, without any design to
 “ save them by his internal and secret will? It is there-
 “ fore true that those, who teach such a doctrine, change
 “ the goodness of GOD into cruelty, his wisdom into fol-
 “ ly, his justice into injustice, and his sincerity into hypo-
 “ crisy.—Christians ought not to persecute; but our
 “ adversaries have introduced persecution, by depriving our
 “ ministers of their livings, banishing them from their coun-
 “ try, and forbidding the exercise of our religion. They per-
 “ secute us by employing against us all sorts of civil and mi-
 “ litary officers, bayliffs, serjeants, soldiers and the watch,
 “ and raising the mob against us. The unjust banishment
 “ of those, who have been expelled from the country, like
 “ wretches, who did not deserve to breathe in it, exceeds
 “ all other severities. Our adversaries violate the law of
 nations,

“ nations, and the public faith, by virtue of which those
 “ who are cited to a synod, ought to expect to be protect-
 “ ed by it; for if they were not allowed to go home again,
 “ would any body appear before such assemblies? The coun-
 “ cil of *Constance* will always be infamous for retain-
 “ ing and burning *John Hufs*, who went thither with a
 “ safe-conduct. The council of *Trent*, more just and equi-
 “ table than the synod of *Dort*, granted the *Protestants* a
 “ safe-conduct, and did not break their promise to those,
 “ who repaired to that assembly. Except the council of
 “ *Constance*, there is no instance of such a scandalous pro-
 “ ceeding as that of the synod of *Dort*. Fifteen ministers
 “ have been detained, like prisoners, for the space of seven
 “ months, without allowing them to see their wives and re-
 “ lations; and after the conclusion of the synod, have been
 “ banished, without suffering them to speak with their wives
 “ and friends. What a scandal for the *United Provinces* to
 “ violate a safe-conduct!—The Holy Spirit did not preside
 “ in that synod, but *Bogerman*, a man full of gall and bitter-
 “ ness, who maintained that heretics ought to be put to death.
 “ After a public reading of the sentence against the Remon-
 “ strants in the Great Church, there was a magnificent feast.
 “ The trumpets sounded: Rhenish wine was drank plenti-
 “ fully: all the fathers of the council were full of worldly
 “ mirth. The apostles held a council;* but it did not con-
 “ clude with rejoicings. After all, the members of the sy-
 “ nod of *Dort* were only men liable to error, governed by
 “ the commissioners of the states, and they made no decrees
 “ but such as were acceptable to them. They have acted
 “ in all their proceedings by mere political views, and not
 “ by a principle of conscience, and according to the word
 “ of GOD. They had a mind to deserve a fine present.
 “ And indeed, gold-medals were afterwards given to the fo-
 “ reign divines, and silver ones to the natives. Was there
 “ ever any other synod or council, in which medals were
 “ distributed?—Their canons are partly false, and partly
 “ fallacious: some are true; and the Remonstrants might
 “ subscribe

* Acts xv,

“ subscribe them as well as their adversaries. They have
 “ passed over in silence the rigid doctrines of *Calvin*, *Beza*,
 “ and *Gomarus*, without condemning them: and they suffer
 “ those abominable opinions to remain still in the church
 “ of GOD.”

End of the Account of the Synod of Dort.

*The Examination of TILENUS before the Triers; in order to
 his intended Settlement in the office of a public Preacher in
 the Commonwealth of Eutopia.*

[*Wrote by one who was present at the Synod of Dort.*]

[*Continued from page 119.*]

Dr. *Dubious*. THESE are all the very expressions of
 that GOD whom we serve, into whose
 gracious arms we so earnestly desire to bring you.

Tilenus Infidelis. If you could teach me how to recon-
 cile these expressions to the doctrine of your *synod*, I should
 say something, but that is impossible.

Mr. *Simulans*. I shall willingly undertake that work, as
 hard as you make it, to gain your soul out of the state of
infidelity. There is a three-fold distinction used among our
divines, that will untie the knot presently. 1. Mr. *Calvin*
 (on *Ezek. xviii. 23.*) hath very learnedly observed, that GOD
 hath two wills, one outward and revealed, whereby he doth
 most sweetly invite sinners to his grace, and most graciously
 calls them to repentance, seeming as though he were earnestly
 desirous of their salvation; the other will is inward and se-
 cret, which is irresistible, and takes effect infallibly, and by this
 he brings, through ways unavoidable, to a state and course of
 sin here, and to eternal damnation hereafter. Now you must
 understand those places of scripture, of GOD's outward
 and

and revealed will, which is *ineffectual*; not of his *inward and secret will*, which is irresistible.

Tilenus Infidelis. A very useful distinction, and tending much to the honour of your GOD. *Homer* was much more honest than you or your GOD, who says, *Who speaks contrary to what he means, ought to be held a common enemy, and hated as the gates of hell.* But perhaps your second distinction may be more satisfactory. I pray, let us have that.

Mr. Simulans. When 'tis said, that GOD *would have all men to be saved*, the word [*all*] is to be understood, *non de singulis generum*, but *de generibus singulorum*: not for *all of every kind*, but for *some few only of every sort and nation.*

Tilenus Infidelis. Methinks, Sir, (if this be the meaning of the words) the scripture might have said with far more reason, that *GOD will have all men to be damned*, since of every nation and condition the number of the damned far exceed the number of the saved, and reason requires, that the denomination should be made according to the *major part*. But perhaps your third distinction will help this out!

Mr. Simulans. The *will of GOD*, is either *approbans tantum*, or else, *approbans et efficiens simul*. GOD (we say) will have all men to be converted and saved *approbative*, *non effective*; he approves of it and likes it well in himself, that all men be converted and saved, but he wills it not effectively, that is, he hath decreed the contrary, not to give them means necessary to the attainment of it.

Tilenus Infidelis. This distinction is no less absurd than the former. That your GOD should appoint by a secret, absolute, and irrevocable decree, that those things which he hates and abhors, should be most practised, and those which he loves and likes should be omitted: this is so inconsistent with that *infinite wisdom and goodness*, which you proclaim to be in him, that I cannot find myself, in any measure inclined to acknowledge him the governor of the world. I suspect rather that you have a design to make me become a profelyte to the *Manicheans*, who profess *two principles, a wicked one as well as a good one*: and having acknowledged

my persuasion of a *good GOD*, who loveth righteousness, and hateth iniquity, you tempt me to believe a *wicked god* also; who is the *author* of all evil, and in perpetual hostility against the former. It were so great an impeachment of his sincerity, that no civil person would endure to have his words so interpreted, as you interpret those of your gospel, the unavoidable consequence whereof is, that your *GOD* is the *true author of all the sins and wickedness of this world*, both past, present, and to come.

Mr. *Fatality*. We say, *GOD* is the cause of the existence, but not of the essence (if I may so speak) of sin; as he that drives a lame horse is the cause of his halting, but not of his lameness.

Tilenus Infidelis. This distinction will hardly help the lame dog over the stile. For he, that drives a horse unavoidably into that motion, which necessarily causeth his first halting, is certainly the cause of his lameness: and so did your *GOD* drive *Adam* (according to your doctrine) into the first sin; which made him and his posterity halt ever since.

Mr. *Fatality*. You must distinguish the *materiality* of sin, from the *formality* of it; or the *act* from the *deformity*. *GOD*, we say, is the cause of the *act*, or the *materiality*; but not of the *formality*, the *defect* or *obliquity* of it.

Tilenus Infidelis. I reply, 1. That there are sins of *omission*, which happen (according to your doctrine) by reason the offender is deprived of *necessary* and *sufficient grace*, to perform the duty; and these sins are not capable of that distinction: and if the *deficient* cause, in things necessary, be the *efficient*, you know to whom such sins are to be imputed. 2. There are sins of *commission*, not capable of that distinction neither; as in blasphemy, murder, adultery, wherein the *act* is not to be distinguished from the *exorbitancy*. Were such a distinction allowable before *GOD*, every transgressor might shew a fair acquittance, and justly plead [Not guilty.] The adulterer might say, he went in to his adulteress, *as a woman*, not *as she was married to another man*; and that he humbled her *for procreation*, or *for a remedy of his concupiscence*, not *for injury to her husband*. The blasphemmer

phemer might say, what he spake was, *to make use of the faculty of speech*, which GOD had given him, and not *to dishonour the Almighty*. And so (might every offender have leave, by virtue of this distinction, to separate his *sinful act* from the *enormity* of it) every sin would become a miracle; that is, it would be an accident, without a subject. If your GOD stands in need of this logic himself, there is all the reason in the world, that (when he sits in judgment) he should allow the benefit thereof to others. But, 3. The greatest doctors of your synod have written, that GOD doth *predestinate* men, as well to the means, as to the end: but the natural *act* (granting your distinction) is not the cause of man's damnation, as it is an *act*, but only as it is *sin*. And therefore those unfortunate wretches, whom the absolute pleasure of your GOD hath invincibly chained to the fatal decree of *reprobation*, can no more abstain from following sin, [the *means*,] than avoid damnation, [the woful *end*,] to which they are so peremptorily designed.

Mr. *Fatality*. We do not desire, that you should launch out any further into that unfordable abyfs of horror, [the *decree of eternal reprobation*.] It is more for your comfort, to make your calling and election sure; to get an interest in Jesus Christ through faith; by whose means the eternal decree of mercy may be accomplished to you.

Tilenus Infidelis. If the decree of GOD be really such, as you propound it, my endeavours would be to as little purpose, as your instruction is like to be; for, if every man be enrolled from all eternity in one of those two *fatal books* of *life* or *death*, it is as impossible to be blotted out of either, as for GOD to deny himself. To what end then serves all your importunity?

Mr. *Impertinent*. It were too great an arrogance in us, to pry into GOD's secrets. Till he gives us a key to unlock that cabinet, we must not undertake to read the mysteries he hath locked up in it. There are visible marks, by which we may discern the *elect* from the *reprobate*; and those we must reflect upon, to the making out of our assurance. And, because our vocation is the next saving benefit, that results
from

from our election, and it is uncertain, when GOD will vouchsafe it to us, whether at the third, or at the sixth, or at the ninth, or at the last hour of our lives; therefore every one ought to keep himself in readiness, to answer when GOD knocks, and to obey when he calls.

Tilenus Infidelis. If it be so great an arrogance, to pry into these secrets; why do you so positively define them, and so peremptorily obtrude your definitions upon others? But, 2. If all men be infallibly inlisted under one of those two regiments, of *election* or *reprobation*, and we be not able to distinguish to which we belong, till GOD is pleased to call us, and give us our special marks; and that vocation be not in our own power to procure; sure it were a huge presumption, to attempt thus to prevent the will of GOD, and anticipate the decrees of Heaven; notwithstanding, it is a part of our faith, (as you define it) that we must needs stay, till that *saving call* of GOD doth ring so loud in our ears, that it is impossible, we should be deaf or disobedient to it.

Dr. Confidence. None, but a *reprobate*, would argue after this manner.

Tilenus Infidelis. If you be of that opinion, I will hear no more of your instructions; for I understand, it is one of your tenets, that the gospel is preached to the greatest part of the world, to no other end but to aggravate their condemnation: as it is recorded by Mr. *Calvin*, that GOD doth direct his word unto such, *that they may become the more deaf; and that he doth set his light before them, of purpose, to make them the more blind.* [Inst. III. c. xxiv. § 13.] And if this be the *infinite wisdom, goodness, and justice* of your GOD, those, at whose ears there never arrived any intelligence of him, are more happy, or, at least, less miserable, than those, who are brought into some acquaintance with him, and yet cannot believe, because the notice they have of him, through his own unprovoked restraint, is not attended with grace necessary to work belief in them.

Mr. Impertinent. We advise you to betake yourself to your prayers, *that these thoughts of your heart may be forgiven you;* and that GOD would put you into a better mind.

Tilenus

Tilenus Infidelis. I am weary of these absurd contradictions: for if the best works of the unregenerate be not only unfruitful, but hurtful, (as they are accounted by you) and it be *impossible to please GOD without faith*; my prayers, in this state of *infidelity*, will rather provoke that GOD, you advise me to pray unto, than propitiate and appease him.

By this you see, with what success you are able to manage your plea (according to your principles) in behalf of your GOD, against an *infidel*. Perhaps you may come off better, in your attempt to *correct* a wicked christian: I desire therefore, in the next place, that you would make proof of your *discipline* upon *Tilenus Carnalis*.

Mr. *Fatality*. Herein I shall make no great difficulty, if the power of reason can but fasten upon your understanding, or the tie of religion upon your conscience, or the sense of gratitude upon your affections. Do but reflect upon those obligations, which Almighty GOD hath laid upon you, in your creation and redemption, he hath a fair title to your best obedience, by right of dominion, in regard of that excellent nature and being, he freely conferred upon you; but a stronger title, (if stronger may be) by the right of a purchase, made by no lower price than his own blood. These obligations as common equity hath drawn them up, so your own ingenuity hath drawn you to subscribe and seal them. You have been solemnly devoted to GOD, and lifted a sworn soldier under the banner of your Redeemer. Are you under his pay, and fight against his interest? Do you wear his livery, and eat his provisions, and expect his reward; and yet spend your time, and strength, and talents, in the service of his mortal enemy? How execrable is the sacrilege of this ingratitude and rebellion? Remember it will not be long, ere the justice of GOD sends the trumpet of the law, (which will be so much the shriller, if it be founded by the hollow lungs of death) to give your now-secure conscience a hot alarm; and when you are once awakened with the terror of those dreadful threatenings, you will be amazed at the horror of that apprehension, when you shall behold all those swarms of sin, you are guilty of, mustered

tered up in their several ranks and files, to charge and fight against you ; for the momentary and trifling pleasures whereof, you have so improvidently forfeited all the comforts of a good conscience, and refreshments of the Holy Ghost, with your portion in heaven, and your interest in GOD's favour : in exchange whereof, like a foolish merchant, you have procured nothing but the coals of eternal vengeance, and the flames of hell, which your sins have thrust wide open, ready to swallow up and devour you, unless you presently prevent it, by an unfeigned repentance, and universal reformation.

Tilenus Carnalis. Sir, I beseech you, suffer not your zeal to transport you beyond the rule of sacred truth, lest, while you pretend to honour GOD on earth, you cast reproach upon his eternal designs in heaven. I am jealous, *Tilenus Infidelis* hath so disturbed your passions, that you know not where you are ; for you have quite forgotten your principles, and seem to have lost your creed in your commandments. Recollect your senses, and recall your wandering fancy. Is it not one of the articles of your creed, that all the good or evil whatsoever, that happens in the world, doth come to pass by the immutable decree of GOD, and his effectual ordinance ? That the first cause doth so powerfully guide and impel all second causes, and the will of man amongst the rest, that they cannot possibly either *act* or *suffer*, sooner than they do, nor in any other manner ? I am sorry, I am no more master of myself, and mine own actions, that I am so divested of my liberty ; and carry a nature about me so debauched, that I cannot chuse but be carried captive under the power of those sins, that reign in me. But (my comfort is) I am assured by the judgment of such sound divines as yourself, that the secret will of GOD (which procured *Judas's* treason, no less than *Paul's* conversion) hath so decreed it. And you know, it is not in my power, to procure a *writ* of *ejection*, to cast out that sin which comes in, and keeps possession, by the uncontrollable order of the divine *predestination*. I cannot get grace, when GOD will not give it me ; nor keep it, when he is pleased to take it

it from me. I have no *lure* to throw out, that the dove of heaven will vouchsafe to stoop unto. *The Spirit blows where he pleases, inspires whom he pleases, retires when he pleases, and returns where he pleases.* And so if he comes with an intent to amend me, it will be as impossible to put him back, as it is now to draw him on. It were an intolerable presumption in me, to make myself so much a taskmaster over the Holy Spirit, as to prescribe him the time and hour, when he shall effect that work for me, whereunto I am able to contribute no more than to mine own birth or resurrection. I can affirm with confidence, I never was so much an atheist, as to entertain the least distrustful thought of the divine power. When he hath been four days dead, *Lazarus* may be raised; and the more putrid I am, in my corruptions, the triumphs of the divine grace will be so much the more glorious, in my restitution; but it may be the last hour of the day with me, before the day-spring doth thus visit me. In the mean while, to shew my detestation of that arrogant doctrine of the *Arminians*, I will not strive to do the least endeavour towards piety, lest, by attributing some liberty to myself, I should eclipse the glory of GOD's grace; which I acknowledge as well most *free* in her approaches, as *irresistible* in her working. I confess for the present, my sins have brought such a damp upon me, that he doth not afford me grace to cry *Abba, Father*. Nevertheless, I have sometimes had some heavenly motions in my heart, as could be breathed from no other, than the Spirit of the Almighty. Therefore I am now persuaded, *nothing shall be able to separate me from the love of GOD towards me, in Christ Jesus.* This faith is rooted in a rock which all the powers of darkness are not able to root up; though, to your present apprehension (for want of the fruits of piety) it be as trees and herbs in winter. Besides being one of GOD's *elect*, (as every one is bound to believe, according to the doctrine of the synod) it follows that my sin, though ever so abominable, doth co-operate to my salvation yea, and that my pardon is sealed already. And this, Mr.

Fatality,

Fatality, you intimate yourself in your exhorting me to repentance ; for repentance (you know) is of no worth without faith ; and faith itself is defective, except it believes the forgiveness of all sins ; past, and to come. However, if I be a reprobate, (which no temptation shall induce me to believe contrary to my duty, as I am instructed by the synod) yet, unless you have a commission to disannul the decrees of heaven, your threatenings and exhortations cannot avail me ; but may do me this disadvantage, that they may anticipate my hell-terrors, and torment me before the time.

Mr. *Take-o'trust*. I like it well, you are so fully persuaded of the all-sufficiency of divine grace, and so averse to the proud conceits of the *Arminians*. But I bewail your dangerous error in one thing, as a likely foundation of all practical miscarriages.

Tilenus Carnalis. I beseech you, what may that be ? I should be glad to have it discovered to me.

Mr. *Take-o'trust*. Because (as you argued very well) the Holy Spirit doth *immediately* produce repentance in the sinner's heart, therefore you seem to set light by the *ordinance* of the word ; and this is a dangerous error ; for the word, with threatenings and exhortations is the *means* by which the Holy Ghost worketh to the conversion and correction of a sinner.

Tilenus Carnalis. When we take our principles, without any examination, upon the credit of our admired authors, we are apt to embrace their contradictions as points of faith, and their absurdities as parts of our belief. And so it hath happened to yourself ; for observe, that manner of working only is called *immediate*, wherein no means concur. Now, if the repentance and conversion of a sinner be attributed to the *immediate* working of the Holy Ghost, it implies a contradiction to say, that exhortations and threatenings are the *means* thereof. Besides, the very essence of an instrument is placed in the fitness it hath for the use to which it is designed : so a *knife* is a *knife* in that respect only, that it has an aptitude to cut ; an *eye* is therefore an *eye*, because it is apt to see. So every *in-*
strument

strument hath a suitable fitness to that office, for which it is designed; and therein lies its subserviency to the principal efficient.

Mr. *Take-o'trust*. By this very reason, I conclude the *ministry* of the word to be the means and instrument of the sinner's conversion and repentance; for it is most apt to inform his understanding of his duty, and to quicken his will and affections to follow it.

Tilenus Carnalis. Sir, you are much mistaken: indeed, if that would serve the turn, there are excellent arguments to work upon a reasonable creature: but this is the very thing, that the *Arminians* plead for. Our synod teaches us otherwise; namely, that the conversion of a sinner cannot be wrought, but by an impression of grace, that is *irresistible*, to which effect the *ministry* of the word (as exhortations and commands, promises and threatenings) can no more avail, than to the raising of the dead, or the creation of the world.

Mr. *Impertinent*. We read, at the raising up of *Lazarus*, and the creation of the world, that GOD *spake the word*, and it was done. *Gen. i. 3--6. John xi. 43.*

Tilenus Carnalis. The word, that produced those effects, was not the word of exhortation, but the word of his power, *Heb. i. 3.* And as there could be no *resistance* made against that power, exerted and put forth for that *creation* and *resurrection*; so your synod teach us to believe, that that power, which effects the conversion of a sinner, is equally *irresistible*. But that the *ministry* of the word hath no such power, appears too manifestly in the frequent frustration of it. This, therefore, having no aptitude to such an use or office, (which nothing but an *irresistible* force can accomplish) it can, with no propriety of speech, be said to be the *means* and *instrument* thereof.

[*To be continued.*]

S E R M O N IV.

On LUKE xii. 7.

Even the very hairs of your head are all numbered.

1. **T**HE doctrine of Divine Providence has been renewed by wise men in all ages. It was believed by many of the eminent heathens, not only philosophers, but orators and poets. Innumerable are the testimonies concerning it, which are scattered up and down in their writings: agreeably to that well known saying in *Cicero*, *Deorum moderamine cuncta geri*: That all things, all events in this world, are under the management of GOD. We might bring in a cloud of witnesses to confirm this, were any so hardy as to deny it.

2. The same truth is acknowledged at this day in most parts of the world: yea, even in those nations which are so barbarous, as not to know the use of letters. So when *Paustoobee*, an *Indian* chief of the *Chicasaw* nation in *North-America*, was asked, Why do you think the Beloved Ones (so they term GOD) take care of you? He answered without any hesitation, "I was in the battle with the *French*, and the bullet went on this side, and the bullet went on that side: and this man died, and that man died. But I am alive still: and by this I know that the Beloved Ones take care of me."

3. But although the ancient as well as modern heathens had some conception of a Divine Providence, yet the conceptions which most of them entertained concerning it, were dark, confused, and imperfect: yea, the accounts which the most enlightened among them gave, were usually contradictory to each other. Add to this, that they were by no means assured of the truth of those very accounts. They hardly dared to affirm any thing, but spoke with the utmost caution and diffidence. Infomuch that what *Cicero* himself, the author of that noble declaration, ventures to affirm in cool blood, at the end of his long dispute upon the subject,

amounts

amounts to no more than this lame and impotent conclusion, *Mihi verifimilior videbatur Cottæ oratio*; "What Cotta said" (the person that argued in the defence of the Being and Providence of GOD) "*seemed to me more probable, than what his opponent had advanced to the contrary.*"

4. And it is no wonder. For only GOD himself can give a clear, consistent, perfect account, (that is, as perfect as our weak understanding can receive, in this our infant state of existence; or at least, as is consistent with the designs of his government) of his manner of governing the world. And this he hath done in his written word: all the oracles of GOD, all the scriptures, both of the Old Testament and the New, describe so many scenes of Divine Providence.—It is the beautiful remark of a fine writer, "Those who object to the Old Testament in particular; that it is not a connected history of nations, but only a congeries of broken, unconnected events, do not observe the nature and design of these writings. They do not see, that scripture is *The history of GOD.*" Those who bear this upon their minds, will easily perceive, that the inspired writers never lose sight of it; but preserve one unbroken, connected chain, from the beginning to the end. All over that wonderful book, as *life and immortality* (immortal life) is gradually *brought to light*, so is *Immanuel GOD with us*, and his kingdom ruling over all.

5. In the verses preceding the text, our Lord has been arming his disciples against the fear of man. *Be not afraid* (says he, ver. 4.) *of them that can kill the body, and after have no more that they can do.* He guards them against this fear, first, by reminding them of what was infinitely more terrible than any thing which man could inflict: *fear him, who after he hath killed, hath power to cast into hell.* He guards them farther against it, by the consideration of an over-ruling providence. *Are not five sparrows sold for two farthings? And not one of them is forgotten before GOD.* Or, as the words are repeated by St. Matthew, with a very inconsiderable variation, (ch. x. ver. 29.) *Not one of them shall fall to the ground without your Father. But even the very hairs of your head are all numbered.*

6. We

6. We must indeed observe, that this strong expression, though repeated by both the evangelists, need not imply, (though if any one thinks it does, he may think so very innocently) that GOD does literally number all the hairs that are on the heads of all his creatures. But it is a proverbial expression, implying that nothing is so small or insignificant in the sight of men, as not to be an object of the care and providence of GOD, before whom nothing is small that concerns the happiness of any of his creatures.

7. There is scarce any doctrine in the whole compass of revelation, which is of deeper importance than this. And at the same time, there is scarce any that is so little regarded, and perhaps so little understood. Let us endeavour then, with the assistance of GOD, to examine it to the bottom, to see upon what foundation it stands, and what it properly implies.

8. The eternal, almighty, all-wise, all-gracious GOD, is the creator of heaven and earth. He called out of nothing by his all-powerful word, the whole universe, all that is. *Thus the heavens and the earth were created, and all the hosts of them.* And after he had set all things else in array, the plants after their kinds, fish and fowl, beasts and reptiles, after their kinds, *he created man after his own image.* And the Lord saw, that every distinct part of the universe was good. But when he saw every thing he had made, all in connexion with each other, *behold it was very good.*

9. And as this all-wise, all-gracious Being created all things, so he sustains all things. He is the preserver, as well as the creator of every thing that exists. *He upholdeth all things by the word of his power,* that is, by his powerful word. Now it must be that he knows every thing he has made, and every thing he preserves, from moment to moment. Otherwise he could not preserve it: he could not continue to it the being which he has given it. And it is nothing strange that he who is omnipresent, who *filleth heaven and earth*, who is in every place, should see what is in every place, where he is intimately present. If the eye of man discerns things at a small distance, the eye of an eagle what is at a greater,
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the eye of an angel what is at a thousand times greater distance, (perhaps taking in the surface of the earth at one view); how shall not the eye of GOD see every thing, through the whole extent of creation? Especially considering that nothing is distant from him; in whom we all *live and move and have our being*.

10. It is true, our narrow understandings but imperfectly comprehend this. But whether we comprehend it or no, we are certain that so it is. As certain as it is, that he created all things, and that he still sustains all that he has created: so certain it is, that he is present, at all times, in all places; that he is above, beneath; that he *besets us behind and before*, and as it were, *lays his hand upon us*. We allow, *such knowledge is too high and wonderful for us; we cannot attain unto it*. The manner of his presence no man can explain, nor probably any angel in heaven. Perhaps what the ancient philosopher speaks of the soul, in regard to its residence in the body, that it is *tota in toto, & tota in qualibet parte*, might in some sense be spoken of the omnipresent Spirit, in regard to the universe. That he is not only "all in the whole, but all in every part." Be this as it may, it cannot be doubted but he sees every atom of his creation; and that a thousand times more clearly, than we see the things that are close to us; even of these we see only the surface, while he sees the inmost essence of every thing.

11. The omnipresent GOD sees and knows all the properties of all the beings that he hath made. He knows all the connexions, dependencies and relations, and all the ways wherein one of them can affect another. In particular, he sees all the inanimate parts of the creation, whether in the heavens above, or in the earth beneath. He knows how the stars, comets, or planets above, influence the inhabitants of the earth beneath: what influence the lower heavens, with their magazines of fire, hail, snow, and vapours, winds and storms, have on our planet: And what effects may be produced in the bowels of the earth by fire, air, or water: what exhalations may be raised therefrom,
and

and what changes wrought thereby : what effects every mineral or vegetable may have upon the children of men : all these lie naked and open to the eye of the Creator and Preserver of the universe.

12. He knows all the animals in this lower world ; whether beasts, birds, fishes, reptiles or insects. He knows all the qualities and powers he hath given them, from the highest to the lowest. He knows every good angel and every evil angel in every part of his dominions : and looks from heaven upon the children of men over the whole face of the earth.

He knows also the hearts of the sons of men, and understands all their thoughts. He sees what any angel, any devil, any man, either thinks, or speaks, or does : yea and all they feel. He sees all their sufferings, with every circumstance of them.

13. And is the Creator and Preserver of the world unconcerned for what he sees therein ? Does he look upon these things either with a malignant or heedless eye ? Is he an epicurean god ? Does he sit at ease in heaven, without regarding the poor inhabitants of the earth ? It cannot be. He hath made us ; not we ourselves : and he cannot despise the work of his own hands. We are his children. And can a mother forget the children of her womb ? yea, they may forget : yet will not GOD forget us. On the contrary, he hath expressly declared, that as his *eyes are over all the earth*, so he is *loving to every man*, and his *mercy is over all his works*. Consequently he is concerned every moment, for what befalls every creature upon earth : and more especially for every thing that befalls any of the children of men. It is hard indeed to comprehend this : nay, it is hard to believe it ; considering the complicated wickedness, and the complicated misery, which we see on every side. But believe it we must, unless we will make GOD a liar, although it is sure, no man can comprehend it. It behoves us then, to humble ourselves before GOD, and to acknowledge our ignorance. Indeed, how can we expect that a man should be able to comprehend the ways of

of GOD? Can a worm comprehend a worm? How much less can it be supposed, that a man can comprehend GOD?

“ For how can finite measure Infinite?”

14. He is infinite in wisdom as well as in power: and all his wisdom is continually employed in managing all the affairs of his creation for the good of all his creatures. For his wisdom and goodness go hand in hand: they are inseparably united, and continually act in concert with Almighty power, for the real good of all his creatures. His power being equal to his wisdom and goodness, continually cooperates with them. And to him all things are possible. He doth whatsoever pleaseth him, in heaven and earth, and in the sea and all deep places. And we cannot doubt of his exerting all his power, as in sustaining, so in governing all that he has made.

15. Only he that can do all things else cannot deny himself: he cannot counteract himself, or oppose his own work. Were it not for this, he would destroy all sin, with its attendant pain, in a moment. He would abolish wickedness out of his whole creation, and suffer no trace of it to remain. But in so doing he would counteract himself, he would altogether overturn his own work, and undo all that he has been doing, since he created man upon the earth. For he created man in his own image: a spirit, like himself; a spirit endued with understanding, with will, or affections, and liberty: without which neither his understanding, nor his affections could have been of any use: neither would he have been capable either of vice or virtue. He could not be a moral agent, any more than a tree or a stone. If therefore GOD were thus to exert his power, there would certainly be no more vice: but it is equally certain, neither could there be any virtue in the world. Were human liberty taken away, men would be as incapable of virtue as stones. Therefore (with reverence be it spoken) the Almighty himself cannot do this thing. He cannot thus contradict himself, or undo what he has done.

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He cannot destroy, out of the soul of man, that image of himself wherein he made him. And without doing this, he cannot abolish sin and pain out of the world. But were it to be done, it would imply no wisdom at all; but barely a stroke of omnipotence. Whereas all the manifold wisdom of GOD (as well as all his power and goodness) is displayed in governing man as man; not as a stock or a stone, but as an intelligent and free spirit, capable of choosing either good or evil. Herein appears the depth of the wisdom of GOD, in his adorable providence! In governing men, so as not to destroy either their understanding, will, or liberty. He commands all things both in heaven and earth, to assist man, in attaining the end of his being, in working out his own salvation; so far as it can be done, without compulsion, without over-ruling his liberty. An attentive inquirer may easily discern the whole frame of divine providence is so constituted, as to afford man every possible help, in order to his doing good and eschewing evil, which can be done without turning man into a machine; without making him incapable of virtue or vice, reward or punishment.

16. Mean time it has been remarked by a pious writer, that there is (as he expresses it) a threefold circle of divine providence, over and above that which presides over the whole universe. We do not now speak of that over-ruling hand, which governs the inanimate creation; which sustains the sun, moon and stars in their stations, and guides their motions; we do not refer to his care of the animal creation, every part of which we know is under his governance, who *giveth food unto the cattle and feedeth the young ravens that call upon him*; but we here speak of that superintending providence which regards the children of men. Each of these is easily distinguished from the others, by those who accurately observe the ways of GOD. The outermost circle includes the whole race of mankind, all the descendants of *Adam*, all the human creatures that are dispersed over the face of the earth. This comprises not only the christian world, those that name the name of Christ, but

but the mahometans also, who considerably out-number even the nominal christians : yea, and the heathens likewise, who very far out-number the mahometans and christians put together. *Is he the GOD of the Jews,* says the apostle, *and not of the Gentiles also?* And so we may say. Is he the GOD of the christians, and not of the mahometans and heathens also. His love is not confined : *The Lord is loving unto every man, and his mercy is over all his works.* He careth for the very outcasts of men : it may truly be said,

Free as the air thy bounty streams
O'er all thy works : thy mercies' beams
Diffusive as the sun's arise.

17. Yet it may be admitted, that he takes more immediate care of those that are comprised in the second, the smaller circle : which includes all that are called christians, all that profess to believe in Christ. We may reasonably think that these in some degree honour him, at least more than the heathens do : GOD does likewise in some measure honour them, and has a nearer concern for them. By many instances it appears, that the prince of this world has not so full power over these as over the heathens. The GOD whom they even profess to serve, does in some measure maintain his own cause. So that the spirits of darkness do not reign so uncontrouled over them, as they do over the heathen world.

18. Within the third, the innermost circle, are contained only the real christians ; those that worship GOD not in form only, but in spirit and in truth. Herein are comprised all that love GOD, or at least truly fear GOD and work righteousness : All in whom is the mind which was in Christ, and who walk as Christ also walked. The words of our Lord above recited peculiarly refer to these. It is to these in particular that he says, *Even the very hairs of your head are all numbered.* He sees their souls and their bodies : he takes particular notice of all their tempers, de-

fires and thoughts : all their words and actions. He marks all their sufferings, inward and outward, and the sources whence they arise : so that we may well say,

“ Thou know’st the pains thy servants feel,
 Thou hear’st thy children’s cry :
 And their best wishes to fulfil,
 Thy grace is ever nigh.”

Nothing relative to these is too great, nothing too little for his attention. He has his eye continually, as upon every individual person that is a member of this his family, so upon every circumstance that relates either to their souls or bodies, either to their inward or outward state, wherein either their present or eternal happiness is in any degree concerned.

19. But what say the wise men of the world to this? They answer with all readiness, “ Who doubts of this? We are not atheists. We all acknowledge a providence : that is, a general providence ; for indeed the particular providence of which some talk, we know not what to make of it. Surely the little affairs of men are far beneath the regard of the Great Creator and Governor of the universe ! Accordingly,

He sees with equal eyes, as Lord of all,
 A hero perish, or a sparrow fall.”

Does he indeed ? I cannot think it : because (whatever that fine poet did, or his patron, whom he so deeply despised, and yet grossly flattered) I believe the bible ; wherein the Creator and Governor of the world himself tells me quite the contrary. That he has a tender regard for the brute creatures I know : he does, in a measure, *take care for oxen* : He *provideth food for the cattle*, as well as *herbs for the use of men*. *The lions roaring after their prey, do seek their meat from GOD*. *He openeth his hand, and filleth all things living with plenteousness*.

“ The various troops of sea and land
 In sense of common want agree :
 All wait on thy dispensing hand,
 And have their daily alms from thee,
 They gather what thy stores disperse,
 Without their trouble to provide ;
 Thou opest thy hand : the universe,
 The craving world is all supplied.”

Our heavenly Father *feedeth the fowls of the air*. But mark ! *Are not ye much better than they ? Shall he not then much more feed you, who are pre-eminently so much superior ? He does not in that sense look upon you and them “ with equal eyes ;” set you on a level with them.* Least of all does he set you on a level with brutes, in respect of life and death. *Right precious in the sight of the Lord is the death of his saints.* Do you really think the death of a sparrow is equally precious in his sight ? He tells us indeed that *not a sparrow falleth on the ground without our Father.* But he asks at the same time, *Are not ye of more value than many sparrows ?*

20. But in support of a general, in contradiction to a particular providence, the same elegant poet lays it down as an unquestionable maxim,

“ The Universal Cause,
 Acts not by partial, but by general laws.”

Plainly meaning, that he never deviates from those general laws, in favour of any particular person. This is a common supposition : but which is altogether inconsistent with the whole tenor of scripture : for if GOD never deviates from these general laws, then there never was a miracle in the world : seeing every miracle is a deviation from the general laws of nature. Did the Almighty confine himself to these general laws, when he divided the Red Sea ? When he commanded the waters to stand on a heap, and made a way for his redeemed to pass over ? Did he act by general laws, when he caused the sun to stand, for the
 space

space of a whole day? No, nor in any of the miracles which are recorded, either in the Old or New Testament.

21. But it is on supposition that the Governor of the world never deviates from those general laws, that Mr. *Pope* adds those beautiful lines in full triumph, as having now clearly gained the point,

“ Shall burning *Ætna* if a sage requires,
 Forget to thunder, and recal her fires?
 On air or sea new motions be imprest,
 O blameless *Bethel!* to relieve thy breast?
 When the loose mountain trembles from on high,
 Shall gravitation cease, if you go by?
 Or some old temple, nodding to its fall,
 For *Chartres'* head reserve the hanging wall?”

We answer; if it please GOD to continue the life of any of his servants, he will suspend that or any other law of nature. The stone shall not fall, the fire shall not burn; the floods shall not flow. Or he will give his angels charge, and in their hands shall they bear him up, through and above all dangers.

22. Admitting then, that in the common course of nature, GOD does act by general laws, he has never precluded himself from making exceptions to them, whensoever he pleases: either by suspending those laws, in favour of them that love him, or by employing his mighty angels: by either of which means he can deliver out of all danger them that trust in him.

“ What! You expect miracles then?” Certainly I do, if I believe the bible. For the bible teaches me, that GOD hears and answers prayer. But every answer to prayer is properly a miracle. For if natural causes take their course, if things go on in their natural way, it is no answer at all. Gravitation therefore shall cease, that is, cease to operate, whenever the author of it pleases. Cannot the men of the world understand these things? That is no wonder: it was observed long ago, *An unwise man doth not consider this, and a fool doth not understand it.*

23. But I have not done with this same *general providence* yet. By the grace of GOD, I will sift it to the bottom. And I hope to shew, it is such stark-staring nonsense, as every man of sense ought to be utterly ashamed of.

You say, 'You allow a *general* providence, but deny a *particular* one.' And what is a general (of whatever kind it be) that includes no particulars? Is not every general necessarily made up of its several particulars? Can you instance in any general that is not? Tell me any genus, if you can, that contains no species? What is it that constitutes a genus, but so many species added together? What, I pray, is a "whole that contains no parts?" Mere nonsense and contradiction! Every whole must, in the nature of things, be made up of its several parts, insomuch that if there be no parts, there can be no whole.

24. As this is a point of the utmost importance, we may consider it a little farther. What do you mean by a general providence, contradistinguished from a particular? Do you mean a providence which superintends only the larger parts of the universe? Suppose the sun, moon and stars. Does it not regard the earth too? You allow it does. But does it not likewise regard the inhabitants of it? Else what doth the earth, an inanimate lump of matter, signify? Is not one spirit, one heir of immortality, of more value than all the earth? Yea, though you add to it the sun, moon and stars? Nay, and all the whole inanimate creation? Might we not say, *These shall perish, but this remaineth: these all shall wax old as doth a garment: but this (it may be said in a lower sense, even of the creature) is the same, and his years shall not fail.*

25. Or do you mean, when you assert a general providence, distinct from a particular one, that GOD regards only some parts of the world, and does not regard others? What parts of it does he regard? Those without, or those within the solar system? Or does he regard some parts of the earth, and not others? Which parts? Only those within the temperate zones? What parts then are under the care of his providence? Where will you lay the line? Do
you

you exclude from it those that live in the torrid zone? Or those that dwell within the arctic circles? Nay, rather say, *The Lord is loving to every man*, and his care is *over all his works*.

26. Do you mean (for we would fain find out your meaning, if you have any meaning at all) that the providence of GOD does indeed extend to all parts of the earth, with regard to great and singular events; such as the rise and fall of empires: but that the little concerns of this or that man are beneath the notice of the Almighty? Then you do not consider, that *great* and *little* are merely relative terms, which have place only with respect to men? With regard to the most High, man and all the concerns of men, are nothing, less than nothing before him. And nothing is *small* in his sight, that in any degree affects the welfare of any that fear GOD and work righteousness. What becomes then of your general providence, exclusive of a particular? Let it be forever rejected by all rational men, as absurd, self-contradictory nonsense. We may then sum up the whole scriptural doctrine of providence, in that fine saying of St. *Austin*, *Ita præsidet singulis sicut universis, & universis sicut singulis!*

“ Father, how wide thy glories shine!
 Lord of the universe—and mine.
 Thy goodness watches o’er the whole,
 As all the world were but one soul:
 Yet keeps my every sacred hair,
 As I remain’d thy single care.”

27. We may learn from this short view of the providence of GOD, first, to put our whole trust in him, who hath never failed them that seek him. Our blessed Lord himself makes this very use of the great truth now before us. *Fear not therefore*; if you truly fear GOD, you need fear none beside. He will be a strong tower to all that trust in him, from the face of your enemies. What is there either in heaven or in earth that can harm you, while you are under the care of the Creator and Governor of heaven and earth? Let all earth and all hell combine against you; yea, the whole
 animate

animate and inanimate creation: they cannot harm, while GOD is on your side; his favourable kindness covers you as a *shield!*

28. Nearly allied to this confidence in GOD, is the thankfulness we owe for his kind protection. Let those give thanks whom the Lord thus delivers from the hand of all their enemies. What an unspeakable blessing it is, to be the peculiar care of him that has all power in heaven and earth! How can we sufficiently praise him, while we are under his wings, and his *faithfulness and truth are our shield and buckler?*

29. But mean time we should take the utmost care, to walk humbly and closely with our GOD. Walk humbly; for if you in anywise rob GOD of his honour, if you ascribe any thing to yourself, the things which should have been for your wealth, will *prove to you an occasion of falling.* And walk closely! See that you have a conscience void of offence, toward GOD and toward man. It is so long as you do this, that you are the peculiar care of your Father which is in heaven. But let not the consciousness of his caring for you, make you careless, indolent, or slothful: on the contrary, while you are penetrated with that deep truth, *The help that is done upon earth, he doth it himself,* be as earnest and diligent in the use of all the means, as if you were your own protector.

Lastly, In what a melancholy condition are those, who do not believe there is any providence; or, which comes to exactly the same point, not a particular one! Whatever station they are in, as long as they are in the world, they are exposed to numberless dangers, which no human wisdom can foresee, and no human power can resist. And there is no help! If they trust in men, they find them *deceitful upon the weights.* In many cases they cannot help; in others, they will not. But were they ever so willing, they will die: therefore vain is the help of man. And GOD is far above out of their fight; they expect no help from him. These modern (as well as the ancient) Epicureans have learnt,

That

That the "Universal Cause,
Acts not by partial, but by general laws."

He only takes care of the great globe itself; not of its puny inhabitants. He heeds not,

How those "vagrant emmets crawl
At random on the air-suspended ball."

How uncomfortable is the situation of that man who has no farther hope than this! But on the other hand, how unspeakably *happy* is the man, *that hath the Lord for his help, and whose hope is in the Lord his GOD!* who can say, *I have set the Lord always before me: because he is on my right hand, I shall not be moved. Therefore, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me.*

Bristol, March 3, 1786.

The JOURNAL of FRANCIS ASBURY, *Bishop of the
Methodist-Episcopal Church,*

From August 7th, 1771, to February 27, 1772.

ON the 7th of August the Conference began in *Bristol* in *England*. Before this I had felt for half a year strong intimations in my mind, that I should visit *America*; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. During this time my trials were very great, which the Lord, I believe, suffered, to prove me and try me, in order to prepare me for future usefulness. At the conference it was proposed that some preachers should go over to the *American* continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. *Wesley* and others, who judged I had a call. It was my duty to go where the conference ordered; only one or two objected. From *Bristol* I went home to acquaint my

my parents with my great undertaking, which I opened in as gentle a way as possible. Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world: but, I believe, she was blessed in the present instance with a supernatural power, to help her to part with me. I visited most of my friends in *Staffordshire*, *Warwickshire* and *Gloucestershire*, and felt much life and power among them. Several of our meetings were indeed held in the spirit and life of GOD. Many of my friends were struck with wonder, when they heard of my going, but none opened their mouths against it, hoping it was of GOD. Some wished that their situation would allow them to go with me.

I returned to *Bristol* in the latter end of August, where *R. Wright* was waiting for me, to sail in a few days for *Philadelphia*. When I came to *Bristol*, I had not one penny in money: but the Lord soon opened the hearts of friends, who supplied me with clothes and ten pounds: thus I found by experience, that the Lord will provide for those who trust in him.

On Wednesday, September 2, we set sail from a port near *Bristol*; and having a good wind, soon past the Channel. For three days I was very ill with the sea-sickness: and no sickness I ever knew, was equal to it. The captain behaved well to us. On the Lord's day, September 8, Brother *Wright* preached a sermon on deck, and all the crew seemed to give attention.

Thursday 12th. I will set down a few things that lie on my mind. Where am I going? To the new world. What to do? To gain preferment? No, if I know my own heart. To get money? No. I am going to live to GOD, and to bring others so to do. In *America*, there has been a work of GOD: first, by the Quakers; in time they declined: secondly, by the Presbyterians, but they have also declined. The people GOD owns in *England*, are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines, and this disci-

pline in the three kingdoms : they must therefore be pleasing to him. If GOD does not acknowledge me in *America*, I will soon return to *England*. I know my views are upright. May they never be otherwise !

On the Lord's day, September 16, I preached on *Acts* xvii. 30. "But GOD now commandeth all men every where "to repent." The sailors behaved with decency. My heart's desire and prayer for them, was and is, that they may be saved : but oh ! the deep ignorance and insensibility of the human heart !

The wind blowing a gale, the ship turned up and down, and from side to side, in a manner very painful to one that was not accustomed to sailing : but when Jesus is in the ship all is well. O what would not one do, what would he not suffer, to be useful to souls, and to do the will of his Great Master ! Lord, help me to give thee my heart now and for ever !

Our friends forgot our beds, or else did not know we should want such things ; so I had two blankets for mine. I found it hard to lodge on little more than boards. I want faith, courage, patience, meekness, love. When others suffer so much for temporal interests, surely I may suffer a little for the glory of GOD, and the good of souls. May my Lord preserve me in an upright intention ! I find, I talk more than is profitable. Surely my soul is among lions. I feel my spirit bound to the new world, and my heart united to the people though unknown, and have great cause to believe, that I am not running before I am sent. The more troubles I meet with, the more convinced I am, that I am doing the will of GOD.

In the course of my passage I read *Sellon's* answer to *Elisha Cole*, on the sovereignty of GOD : and, I think, no one that reads it deliberately, can afterwards be a *Calvinist*.

On the Lord's day, September 22, I preached to the ship's company on *John* iii. 23. but, alas ! they are insensible creatures. My heart has been much pained on their account. I spent my time chiefly in retirement—in prayer, and in reading the Appeals, Mr. *De Renty's* life, part of Mr. *Norris's*

vis's works, Mr. *Edwards* on the work of GOD in *New-England*, the *Pilgrim's Progress*, the Bible, and Mr. *Wesley's* sermons. I feel a strong desire to be given up to GOD, body, soul, time and talents, far more than heretofore.

September 30, I preached to the ship's company again, on these words, "To you is the word of this salvation sent." I felt some drawings of soul towards them, but saw no fruit. Yet still I must go on. Whilst they will hear, I will preach, as I have opportunity. My judgment is with the Lord. I must go on in the path of duty. On the 6th of October, though it was very rough, I preached on deck to all our ship's company, from those very important words in *Heb. ii. 3.* "How shall we escape, if we neglect so great salvation." The Lord enabled me to speak with some freedom: and I had some hopes that the interesting truths of the gospel did enter into their minds. I remember the words of the wise man, "In the morning sow thy seed, and in the evening withhold not thy hand." As to my own mind, I long, and pray, that I may be more spiritual. But in this I comfort myself, that I know my intention is upright, and that I have the cause of GOD at heart. But I want to stand complete in all the will of GOD, "holy as he that hath called me, is holy, in all manner of conversation." At times I can retire, and pour out my soul to GOD, and feel some meltings of heart. My spirit mourns, and hungers, and thirsts, after entire purity.

October 13. Though it was very windy, I fixed my back against the mizen-mast, and preached freely on those well-known words, *Cor. v. 20.* "Now then we are ambassadors for Christ, as though GOD did beseech you by us: we pray you in Christ's stead, be ye reconciled to GOD." I felt the power of truth on my own soul, but still, alas! saw no visible fruit: but my witness is in heaven, that I have not shunned to declare to them all the counsel of GOD. Many have been my trials in the course of this voyage, from the want of a proper bed and proper provisions, from sickness, and from being surrounded with men ignorant of GOD. But all this is nothing. If I cannot bear this, what have I learnt?

learnt? O I have reason to be much ashamed of many things, which I speak and do before GOD and man. Lord, pardon the sins of my heart and life, of omission and commission.

October 27, we landed in *Philadelphia*, where we were directed to the house of one Mr. *Francis Harris*, who kindly entertained us in the evening, and brought us to a large church, where we met with a considerable congregation. Brother *Pilmoor* preached. The people looked on us with pleasure, hardly knowing how to shew their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of GOD. O that we may always walk worthy of the vocation wherewith we are called! When I came near the *American* shore, my very heart melted within me, to think from whence I came, where I was going, and what I was going about. But I felt my heart open to the people, and my tongue loosed to speak in life and power. I feel that GOD is here; and also plenty of all we need.

November 3. I find my mind drawn heaven-ward. The Lord hath helped me by his power, and I feel my soul in a paradise. May GOD Almighty keep me as the apple of his eye, till all the storms of life are past! Whatever I do, wherever I go, may I never sin against GOD, but always do those things that please him!

Philadelphia, November 4. We held a watch-night. It began at eight o'clock. Brother *Pilmoor* preached. The people attended with great seriousness. Very few left the solemn place till the conclusion. Towards the end, a plain man spoke, who came out of the country, and his word went with great power to the souls of the people; so that we may say, Who "hath despised the day of small things?" not the Lord our GOD; then why should self-important man?

November 5. I was sent for to visit two persons who were under concern for sin. I spoke a word of consolation to them, and have hopes that GOD will set their souls at liberty. My own mind is fixed on GOD: he hath helped me, glory be to him that liveth and abideth for ever.

Tuesday,

Tuesday, November 6. I preached at *Philadelphia* my last sermon, before I set out for *New-York*, on *Rom. viii. 32.* "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." This also was a night of power to my own and many souls.

November 7. I went to *Burlington* on my way to *York*, and preached in the court-house to a large, serious congregation. Here also I felt my heart much opened. In the way from thence to *York* I met with one *Peter Van Pelt*, who had heard me preach at *Philadelphia*. After some conversation he invited me to his house in *Staten-Island*, and, as I was not engaged to be at *York* on any particular day, I went with him, and preached in his house. Still I believe GOD hath sent me to this country. All I seek, is to be more spiritual, and given up entirely to GOD, to be all devoted to him whom I love.

On the Lord's day, in the morning, November 11, I preached again to a large company of people with some life and power in my own soul, at the house of my worthy friend Mr. *Pelt*. In the afternoon I preached to a still larger congregation; and was invited to preach in the evening in the house of justice *Wright*, where I had a large company to hear me. Still evidence grows upon me, and I trust I am in the order of GOD, and that there will be a willing people here. My soul has been affected much with them. My heart and mouth are open, only I am still sensible of my deep insufficiency, and that mostly with regard to holiness. 'Tis true, GOD has given me some gifts, but what are they to holiness. 'Tis for holiness my spirit mourns. I want to walk constantly before GOD without reproof.

On Monday, I set out for *New-York*, and found *Richard Boardman* there in peace, but weak in body. Now I must apply myself to my old work, to watch, and fight, and pray. Lord help!

Tuesday, 13. I preached at *York* to a large congregation on *Cor. ii. 2.* "I determined not to know any thing
" among

“among you save Jesus Christ, and him crucified,” with some degree of freedom in my own mind. I approved much of the spirit of the people: they are loving and serious: there appears also in some a love of discipline. Though I was unwilling to go to *York* so soon, I believe it is all well, and I still hope I am in the order of GOD. My friend *Boardman* is a kind, loving, worthy man, truly amiable and entertaining, and of a child-like temper. I purpose to be given up to GOD more and more day by day. But oh! I come short.

Wednesday 14. I preached again at *York*. My heart is truly enlarged. I know the life and power of religion is here. O how I wish to spend all my time and talents for him who spent his blood for me!

On the 18th, (the Lord's day) I found it a day of rest to my soul. In the morning I was much led out with a sacred desire. Lord help me against the mighty. I feel a regard for the people. I think the *Americans* are more ready to receive the Word than the *English*: and to see the poor negroes so affected, is pleasing: to see their sable countenances in our solemn assemblies, and to hear them sing with chearful melody their dear Redeemer's praise, affected me much, and made me ready to say “of a truth “I perceive GOD is no respecter of persons.”

Tuesday, 20. I remain in *York*, though unsatisfied with our being both in town together. I have not yet the thing which I seek—a circulation of preachers to avoid partiality and popularity. However, I am fixed to the Methodist plan, and do what I do faithfully as to GOD. I expect trouble to be at hand. This I expected when I left *England*, and I am willing to suffer, yea, to die sooner than betray so good a cause by any means. It will be a hard matter to stand against all opposition as an iron pillar strong, and steadfast as a wall of brass: but through Christ strengthening me, I can do all things.

Thursday 22. At present I am dissatisfied. I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities. I think I shall shew them the way.

way. I am in trouble, and more trouble is at hand, for I am determined to make a stand against all partiality. I have nothing to seek but the glory of GOD, nothing to fear but his displeasure. I am come over with an upright intention, and through the grace of GOD I will make it appear: and I am determined that no man shall bias me with soft words and fair speeches: nor will I ever fear, (the Lord helping me,) the face of man, or know any man after the flesh, if I beg my bread from door to door; but, whoever I please or displease, I will be faithful to GOD, to the people, and to my own soul.

Saturday, Nov. 24. I went with Brother *Sauce* and Brother *White* to *West-Chester*, which is about twenty miles from *New-York*. My friends waited on the mayor for the use of the court-house, which was readily granted. On the Lord's day morning, a considerable company being gathered together, I stood up in the Lord's power, yea, I felt the Holy One was nigh. I judged that my audience needed to be taught the first principles of religion, so I spoke from those words "Now he commandeth all men every where to repent." Seriousness sat on the faces of my hearers, and the power of GOD came on me and them, while I laboured to shew them the nature and necessity of repentance; and the proper subjects and time for it. In the afternoon the congregation was increased both in number and seriousness: some of the chief men of the town—the mayor and others—were present. I delivered my thoughts on those words "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." I felt warmth in my soul, while I set forth the nature and necessity of faith, and much enlargement towards my hearers. In the evening I preached at one *Molloy's*, at a place called *West-Farms*, to many persons, on the love of GOD. The next day I preached at *West-Chester* again to a large company, and felt the sense of GOD resting on my heart, and much love to the people. Being detained another day by the roughness of the weather, I preached another sermon on that text "Knowing therefore the ter-

rors

“rors of the Lord, we persuade men.” In the evening we went to the mayor’s where we lodged that night; and the next day at noon set out for *York*.

The Lord’s day, December 2, I found a day of rest to my soul, and much liberty in the morning and evening among the people. O that I may live to GOD and not to myself, and keep myself free from all worldly entanglements.

Saturday, December 8. As Brother *Boardman* was still at *New-York*, I thought it best to make another visit to *West-Chester*. I spent the evening and lodged at the house of one Dr. *White*, he appears to be an understanding man in the things of GOD. His wife is also of an amiable disposition, and is touched with a sense of her own state and that of her neighbours. I spoke to her freely of the willingness of Christ to save now, but unbelief still prevailed. The next morning I went to the court-house to preach, but the noise of the children and the ill behaviour of the wretched drunken keeper, caused much confusion. In the afternoon my friend *Molloy* informed me, that the door of the court-house was shut against me. I felt myself at first a little troubled, but soon after a tavern-keeper gave me the offer of an upper room in his house, where I spoke on those words, “If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The power of GOD was with us, and many of the vilest of those present, will I trust remember it as long as they live. In the evening I made another visit to *West-Farms*, and preached there; and my heart was there also much touched with the power of GOD. I lodged that night at the house of one Mr. *Oakley*. After supper I asked the family if they would go to prayer. They looked at one another and said, there was need enough. The next morning when I asked a blessing before breakfast, they seemed amazed. I told them, they wanted nothing but religion. The old father said, it was not well to be too religious. The son said, he thought we could not be too good. I soon afterwards took my leave of them, and preached in the evening at *East-Chester* to a few who seemed willing to hear, on those words “As for
“ me

“me and my house, we will serve the Lord.” I found myself straightened and shut up, but the Lord knoweth what he hath to do with me.

On Tuesday, December 10, I rode to *New-Rochelle*, and was received with great kindness by Mr. *Drake* and his family, and preached there to a few. The next day also I preached to a large company, and found liberty, and I believe the power of GOD was amongst us. From thence I rode to *Rye*, where a few people were collected together to hear the word: and the next day I preached to them again. On Saturday 14, I rode back to *East-Chester* and preached to a large company, and found some satisfaction in speaking about the one thing needful. On the Lord's day, I preached at *New-Rochelle* in the church. My text was “All have sinned and come short of the glory of GOD.” I felt an opening and was satisfied. I published myself to preach again in the afternoon, and those who had most opposed me before, came to hear, and behaved well. In the evening I preached in the house of my friend Mr. *Devoue*, with liberty and power. The next day I preached again at Mr. *Devoue's*, and Tuesday went to *Rye*, where I had many to hear me, and felt some freedom of spirit. The next day I preached at *Mairnock* to a company of people who took but little notice of the worship of GOD, but I trust some of them felt the power of truth on their hearts. On Thursday I returned to *York*, and found my friends in peace.

On the Lord's day, December 22, I preached to a large company in the evening, and felt much power. I know that GOD was with us indeed, yea, was nigh to bless the people. On Christmas-day, we had a very comfortable time. On Friday, the 27th, I set off with two of my friends for *Staten-Island*. On the 28th, we arrived at justice *Wright's*, where we were kindly entertained with the best his house afforded. From thence I went to my old friend *Van Pelt's*, who received me with his former kindness, and collected a congregation for the evening, to whom I preached, but had a violent pain in my head. I went to bed, and was very ill. However, on the next day, being the Lord's day, I preached

in the morning and afternoon with some freedom of mind, and also in the evening at justice *Wright's*. Having received an invitation to preach at the house of one *Ward*, at the East end of the island, I visited that place on my return to *New-York*, where I had a comfortable time and much power, and found the people kind.

On Tuesday we arrived in *New-York*. We have been favoured here with a very solemn watch-night. Many felt the power of **GOD**.

January 1, 1772. I find that the preachers have got their friends in the cities, and care not to leave them. There is a strange spirit of party. For my part I desire to be faithful to **GOD** and man. On Thursday evening I preached again my last sermon, for a time, on *Theff.* v. 6. "Let us not sleep as do others, but let us watch and be sober."

On Friday, Brother *Sauce* and myself set out for *West-Farms*, and I preached in the evening. On the Lord's day I preached at Brother *Molloy's* at half past nine, in *West-Chester* at three, and at *West-Farms* at six in the evening. A poor sinner shewed me much kindness at *West-Farms*, favouring me with a man and horse all the time I was there, acknowledging the word came home to his heart, and that he was wicked. My friend *Hunt*, the Quaker, said he never was so affected. The next day I went to *West-Chester*, but had only a few to hear me. On Wednesday, I preached at *Hunt's*, and felt power in my soul, and an opening among the people. I have found many trials in my own mind, but feel determined to resist. I see the traps set for my feet.

Thursday, I preached at *Devoue's*, and had a steady people to hear, and felt myself warm and zealous. On Friday I went to *Mairnock*, and had a large congregation, and felt, and spoke with, power. Many of the people also felt the power of truth, and sunk under the word: it was laid home to the hearts of the people; but some contradicted and blasphemed. I believe **GOD** has a work to do among the people in this place. Lord, keep me faithful, watchful, humble, holy, diligent to the end. Let me sooner chuse to die than sin against thee in thought, word, or deed.

Saturday

Saturday 13, I preached at one friend *Burling's*, where many attended to the truth, and shewed a willingness to hear. On the Lord's day I preached at *Devoue's* at ten in the morning, three in the afternoon, and six in the evening. Many attended, but I fear few felt such deep concern as will induce them to leave their sins, and flee from the wrath to come. At Brother *Hunt's* on Monday evening the house would not hold the congregation: there I felt liberty and power. I hope GOD will visit them. I have felt many trials from satan, but hitherto the Lord hath helped me against them all. I stand a miracle of mercy! O that I may always be found faithful in doing his will.

On Tuesday the 14th, I went to *Rye*: but the people here are stupid. They cry "the church, the church." There are a few Presbyterians; but they have suffered their meeting-house to go to ruin, and have lost the power of religion, if they ever had it. I was not a welcome messenger to this people. On Wednesday the 15th, I preached at two in the afternoon at *Mairnock* with some power, and in the evening returned, preached at *Rye* to a large company, and felt my Master near. Thursday, 16, I was taken ill with a cold and chill. The next morning I rode to *New-City*, but the cold pinched me much. On *New-City Island* a congregation was assembled to receive me. I spoke to them with some liberty, and they wished me to come again. A wife old *Calvinist* said, he might experience all I mentioned, and go to hell; I said, satan experienced more than I mentioned, and yet is gone to hell. After preaching I rode to Mr. *Bartoe's*, though in much pain. When I had preached there, I went to bed. During the whole night I was very ill. My friends behaved very kindly, and endeavoured to prevail upon me to stay there, till I was restored: but my appointment required me to set off for *East-Chester*, where I preached, and rode near eight miles in the evening to *New-Rochelle*. On the 19th, the Lord's day, I preached three times, though very ill. Many attended, and I could not think of disappointing them. Monday, the 20th, I rode to *Phillips's Manor*, and preached there at noon, and at six in the evening at *Peter Bonnett's* in *Rochelle*. The next
day

day I rode to *Devoue's*, but the day was extremely cold. In the night I had a sore throat, but through the help of GOD I go on, and cannot think of sparing myself :

“ No crofs, no fuff’ring I decline,
Only let all my heart be thine !”

Tuesday, the 21st, I preached at my friend *Devoue's* for the last time, on that passage, “ Those things, that ye have both “ learned, and heard, and received, and feen in me, do.” The people seemed deeply affected under the word. In the morning of the 22^d, I set out for the *New-City*, and preached there in much weakness and pain of body, and in the evening went to my friend *Pell's*. That night I had no rest : and when I arose in the morning, the pain in my throat was worse. On the 23^d, I came in a covered sleigh to my friend *Bartoe's*, where I took up my lodging, being unable to go any farther. I then applied to a physician, who made applications to my ears, throat and palate, which were all swelled and inflamed exceedingly. For six or seven days I could neither eat nor drink without great pain. The physician feared I should be strangled, before a discharge took place. But my GOD ordered all things well. I am raised up again, and cannot help remarking the kindness, with which my friends treated me, as if I had been their own brother. The parents and children attended me day and night with the greatest attention. Thus, though a stranger in a strange land, GOD has taken care of me. May the Lord remember them that have remembered me, and grant to this family life for evermore !

February 5, 1772. Still I feel myself weak. It is near a fortnight since I came to my friend *Bartoe's*. Dr. *White* has attended in all my illness, and did all he could for me gratis. Yesterday was the first day of my going out. I went to *West-Chester* to hear a friend preach. My kind friends *Sauce* and *White* brought up a sleigh from *York* on Monday last, but I could not go with them : my friends at this place would not suffer me. In the course of my recovery, I have read much in my Bible, and *Hammond's* Notes on the New Testament. I have also met with a spirited piece

piece against predestination. I did not expect to find such an advocate for general redemption in *America*. This day I ventured to preach at Mr. *Anthony Bartoe's* to his family, and a few other people. In the evening I returned home, and found Mr. *De Lancey* the former governor's son there, who lives in the woods near *Salem*, and invited me to his house. We spent the evening comfortably together. On Thursday, February 7, I preached as I had appointed. The man of the house was in a consumption. Though I had not many people to hear me, yet I have reason to hope that my sermon did good to the poor invalid. I felt affected for my friends in this place, who had been in some measure moved by the word on my former visits, but are now returned to their old ways and company. I felt myself weak and unfit to preach, but I believe there were some who felt the word come close to their hearts. May GOD help them to profit by it! On Friday, the 8th, I set out for *York* in a sleigh. My friends seemed glad to see me. I want to be less concerned about any thing, except my own work, the salvation of souls. At present I seem to be fixed to consecrate my all to GOD; body, soul, time and talents.

On the Lord's day I found myself weak, but brother *Pilmoor* being ill, I preached in the morning, and found life. I stayed at home on Monday, and read in Mr. *Wesley's* Notes on the Old Testament. On Monday, the 11th, I went to the gaol, and visited a condemned criminal, and preached to him and others with some feeling and warmth of soul, on those words, "Joy shall be in heaven over one sinner that repenteth." Tuesday, the 12th. This day I have visited many of my friends from house to house, and do not find much evil or much good stirring among them. Now I retire to hold communion with GOD, and to feel his power.

In the evening my strength increased, and I preached with some freedom. On Wednesday I walked out, but caught cold, and returned home chilled and very ill. In the evening when I went into the pulpit, my every limb shook; and afterwards I went to bed with violent pains in my bones. The sickness continued for three days, and kept me at home for above a week. On Thursday the 20th, I gave an exhortation

hortation in public. Having a desire to visit my friends on *Staten-Island*, I set off in the afternoon of the 21st, contrary to the persuasions of my friends in *York*. *Samuel Selby*, who was tender to me in my illness, and took care of me as if I had been his father, accompanied me.

Justice *Wright* received us and entertained us kindly. I was weak and weary, but preached at *Peter Van Pelt's* to a few persons with much satisfaction. Mr. *Diffesway*, a man of fortune, invited me to preach in his house. I consented; and justice *Wright* sent us there on the Lord's day with several of his family. I preached twice at that gentleman's house to a large company. Some it appeared had not heard a sermon for half a year, such a famine there is of the word in these parts, and a still greater one of the pure word. I returned in the evening to justice *Wright's*, and preached to a numerous congregation with comfort. Surely GOD sent me to these people at the first, and I trust he will continue to bless them, and pour out his spirit upon them, and receive them at last to himself! Feb. 23, I preached again at justice *Wright's* to many people, and the Lord was with me. My labours increase, and my strength is renewed. Though I came here weak, yet after preaching three times I felt myself strong, thanks be to GOD, who has raised me up from so low a state. On the 24th, I preached at *Abraham Warglom's* at two in the afternoon to a large company, and had an invitation to go to the south part of the island: in the evening also I preached at the same place. On the 26th, I preached at the ferry in my way to *New-York* to a few people, though some came two miles on foot. After preaching I visited a young man who seems to be at the point of death: he is full of unbelief, and I fear it is through his Calvinistic notions.

Thursday, the 27th, we arrived in *York*. I found brother *Pilmoor* had set off for *Philadelphia* in the morning. In the evening I met the society, and felt myself assisted and enlarged. At night I slept with holy thoughts of GOD and awoke with the same, thanks be to GOD.

Poetry.

TO RELIGION.

CHOICE of my ferious hour! to thee
I raise the wish, I bend the knee;
Attend my feeble strain!
O guide me in the doubtful maze,
Where friendless mis'ry weeps and prays,
But never weeps in vain!

If no unhallow'd foot intrude,
None but "the perfect, wise, and good,"
Be objects of thy care:
Where shall the wretch oppress'd with woe,
The wearied and the guilty go?
To whom address the prayer?

To grandeur and her vain parade?
Can pomp, or wit, or wisdom's aid,
Set the poor captive free?
Can glitt'ring wealth, or curious art,
Charm the pall'd ear, or sooth the heart
That sighs for peace and thee?

Such are the hopes thy precepts lend,
In comforts disappointments end,
And pain to rapture turns!
Soft opening dreams of bright'ning heav'n,
Of lasting joys and sins forgiv'n,
Shall bless the wretch that mourns.

In light, and life, and truth appear,
 Alike from superstitious fear
 And vain presumption free :
 And far from boasting pride remov'd,
 Such as the gentle *Lydia* prov'd,
 O such appear to me !

Come now, thou meek, thou peaceful guest,
 Shew me the path that leads to rest,
 The path the pilgrims trod :
 Come, with thee bring thy sacred three,
 Fair hope, and holy charity,
 And faith which sees her GOD !



A SHORT HYMN.

James iii. 17. *The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

I Want that wisdom from above,
 From earthly, devilish mixtures pure,
 That faith divine producing love,
 And peace which speaks my pardon sure,
 That knowledge of the crucified
 Which bids my sins and sorrows cease,
 And witness his blood applied
 In perfect purity and peace.
 With true celestial wisdom fill'd,
 Soft, yielding, meek my soul shall be ;
 (Not rigid, sour, morose, self-will'd)
 And mild as docile infancy :
 Easy to be convinc'd, and led
 By reason's and religion's sway,
 No importunity I need,
 But man for *Jesu's* sake obey.

A THOUGHT *on* LIFE and DEATH.

THE cares of mortal life how vain !
How empty every joy !
While grief, and weariness, and pain,
The fainting mind employ.

But O that nobler life on high,
To which my hopes aspire !
Does it not prompt the frequent sigh,
And wake the warm desire ?

When now and then a heavenly ray
Attracts my upward view,
Almost I hail th' approach of day,
And bid this world adieu.

Those happy realms of joy and peace,
Fain would my heart explore,
Where grief and pain for ever cease,
And I shall sin no more.

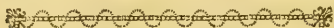
No darkness there shall cloud my eyes,
No languor seize my frame ;
But ever active vigour rise
To feed the vital flame.

But ah ! a dreary vale between
Extends its awful gloom ;
Fear spreads, to hide the distant scene,
The horrors of the tomb.

O for the eye of faith divine,
To pierce beyond the grave !
To see that Friend, and call him mine,
Whose arm is strong to save !

That Friend who left his throne above,
Who met the tyrant's dart ;
And (O amazing power of love !)
Receiv'd it in his heart.

Here fix my soul—for life is here ;
 Light breaks amid the gloom :
 Trust in the Saviour's love ; nor fear
 The horrors of the tomb.



On OLD AGE.

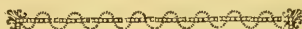
[*Even to hoar hairs I will bear, and I will carry,
 and I will deliver you. Isaiah.*]

BELIEVING, I my seal set to,
 That GOD is merciful and true ;
 Who took out of my mother's womb,
 He leads me softly to the tomb.

From infancy to hoary hairs,
 He all my griefs and burdens bears ;
 Supports me in his arms of love,
 And hides my ransom'd life above.

Still, O my gracious GOD and just,
 I in thy faithful mercies trust :
 And who on thee alone depend,
 Thou wilt deliver to the end :

Thou wilt in death my weakness bear,
 And, rais'd out of the sepulchre,
 Carry me up thy face to see,
 And save through all eternity.



A SHORT HYMN.

1 Cor. xv. 43. *It is sown in dishonour, it is raised in glory.*

SOON as I render up the ghost,
 The worm on this vile body preys,
 Shocking to those who lov'd it most
 'Tis sown in ruinous disgrace,
 Loathsome, remov'd from human sight,
 It heav'nly dignity receives,
 And cloth'd with robes of purest light,
 And glorious as its Maker lives.

THE
Arminian Magazine,

For MAY 1789.

The Examination of TILLENUS before the Triers; in order to his intended Settlement in the office of a public Preacher in the Commonwealth of Eutopia.

[Wrote by one who was present at the Synod of Dort.]

[Continued from page 169.]

Mr. Know-little, **T**HEN you will allow the ministry of the word to be of no use at all in the church of GOD?

Tilenus Carnalis. One function it hath, and no more, according to the *synod's* doctrine: it serves for a sign, to represent *outwardly*, what the Spirit works *inwardly*, as well in the will, as in the understanding: but because it is like raising of the dead, and the creation of the world, it requires an *omnipotent* and *irresistible* operation; therefore the scripture, though it represents and urges conversion so many sundry ways (as by way of command, exhortation, promise and threatening) yet, to speak congruously to our principles, it can imply and signify it, but as a *work of GOD's*, not as a *duty of our's*; and then why should we trouble ourselves about it, any more than *Adam* troubled himself about the creation of *Eve*, or *Lazarus* about his own resurrection; especially, seeing we must believe it is not in our power to help it forward; and that GOD, in pursuance of his own *decrees*, will *infallibly* perform it, though we be cast into as deep

deep a sleep (of security) as *Adam* was, or lie sinking in the grave of our corruptions, as did *Lazarus*.

Dr. *Dubious*. Do you then think the use of the ministry a thing indifferent, and purpose to decline it?

Tilenus Carnalis. Seeing the most the word can do, is to make us *moral* men, if yet it can do that, and the Spirit is no more bound to wait upon the preaching thereof, than to be at our command; and seeing when *he* does come, *he* needs none of those *auxiliary* forces to achieve his *irresistible* conquest over our rebellions; and yet GOD hath been pleased so to order the matter, that although the word cannot really promote our spiritual good, yet the receiving it in vain will aggravate our condemnation; I think it prudent to avoid the certain danger, since no good can accrue by it.

Mr. *Narrow-grace*. If you be of that mind, we must leave you to the mercy of GOD, and the use of your own prayers.

Tilenus Carnalis. Alas! Sir, you are as much out of the story now as ever; for the *grace* of prayer (without which the duty will be a vain oblation, if not abominable) must be derived from the same supernatural fountain; and we cannot *pump* it up ourselves: it comes freely; and when it comes, it is so impetuous, that it is impossible to resist it. And since you see me altogether silent to this office, you may conclude that this *silence begins in heaven*, and that GOD will not have me pray, in that he denies me his grace to that effect. But, Sir, you do well to take your leave of me; for it is evident, that GOD hath not employed you, as intending any amendment by your ministry; since I find your doctrine more apt to furnish a *cushion* for the secure and careless, or a halter for the doubtful and despairing, than any sacred *amulet* against the charms and poison of impiety. And yet because, when the wheel is once in motion, a little strength will be sufficient to continue it, and the fire is easily blown up after it is once kindled; therefore you may please to make your third experiment upon *Tilenus Tepidus*. And I am afraid you can produce no argument to quicken his remissness into a more thorough *pace* of devotion, which the
dextrous

dextrous use of that buckler (the synod's doctrine) will not be able to put by. Let us hear therefore how you will urge him to a further progress in piety.

Mr. *Efficax*. Do but reflect upon *Peter's* redoubled exhortation, 2 *Pet.* i. 4. He supposeth that they had *escaped the corruption that is in the world through lust*. And besides this, saith he, *giving all-diligence, add to your faith, virtue, &c. and give diligence to make your calling and election sure.*

Tilenus Tepidus. If St. *Peter* had understood our *calling and election* in the same sense you understand them, his exhortation had been to little purpose: for it is as sure already, as the wisdom, truth, and power of GOD, or the blood of Christ, or the seals of the divine decrees, can make it. *The foundation of GOD standeth sure, having this seal, The Lord knoweth them that are his, 2 Tim.* ii. 19. It were arrogance to go about to lay any other foundation; and a folly to imagine we are able to fortify it by our endeavours.

Mr. *Simulans*. But, Sir, we should make a conscience of the duty, though there were no other necessity of it, but because it is the will of Almighty GOD.

Tilenus Tepidus. I perceive, Sir, you have forgotten your own distinction. You told us, GOD hath a *two-fold will*; an *outward revealed will*, and an *inward secret will*. His outward will is signified by his commands; but, saith *Piscator*, they are not properly GOD's will, for sometimes he *nills* the fulfilling of them: as for example, he commanded *Abraham* to offer up *Isaac*, yet he *nilled* the execution of it: but his *secret will* is the will of his good pleasure, which he hath therefore decreed shall ever come to pass. Whereupon one of your divines concludes, there is a kind of holy *simulation* in GOD. Now, whereas you urge me, to *give all diligence*, that I may grow in grace; if this were the will of GOD's *good pleasure*, he would impel me indeclinably to effect it: but if it be only his *outward will*, and improperly so called, he having by an *irrevocable* decree *predetermined* my not doing of it, though it be outwardly commanded; then my not doing his *outward will*, is the performance of his *secret will*; and *this* being his *proper will*, wherein
consists

consists his *good pleasure*, my compliance *therewith* must needs be the more acceptable; especially since to *this* he affords me his providential concurrence, which he denies me towards the accomplishment of the *other*.

Mr. *Know-little*. We are taught, that there are degrees of glory. *One glory of the sun, another of the moon, and another of the stars*; and so there shall be in heaven, *1 Cor. xv.* Now grant you are secure as to the *estate* of glory; yet you should be earnest in your endeavours to capacitate yourself for the highest degrees of it.

Tilenus Tepidus. But is not every beam of glory, and spark of joy, apportioned and predetermined for all the *elect*?

Dr. *Absolute*. It is true, all the degrees of joy and glory are irreversibly decreed to all the *elect*; but yet through your remissness, especially if that betrays you to any *wasting* sin, you may damp your hopes, and lose the sense and comfortable apprehension thereof.

Tilenus Tepidus. But still, he that firmly believes the things concerning his everlasting happiness are established by the *irresistible* power of an *irrespective* decree, may cast away all care, and repose himself with confidence under the wings of that security.

Dr. *Absolute*. But the *synod* declares, that the faithful must watch and pray lest they fall into temptations; and that when they grow remiss, quit their guard, and neglect their duty, they are many times surprized by the flesh and the world, and carried captive into heinous sins; whereby they grieve the Holy Spirit, and incur the guilt of death.

Tilenus Tepidus. Such bugbears never trouble me. I am taught by the *synod* to believe, *that all the sins in the world shall never be able to separate an elect person from the love of GOD*, but rather make for his advantage.

Mr. *Indefectible*. But suppose by your sins you should provoke GOD so far, that he should cut you off, as our Saviour threatens the Jews; *Ye shall die in your sins*. And *Ezek. xviii. 24.* *When the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live?*

All

All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

Tilenus Tepidus. I did not expect such a supposition from you, of all men living: for to speak properly, GOD is never angry but with *the reprobates*, and I know it is your avowed opinion, that the *elect* can neither fall *finally* nor *totally*. They distinguish therefore righteousness into that which is *inherent*, and that which is *imputed*. And they confess, the *elect* may forsake his *inherent* righteousness, and fall into most foul and horrid sins, but yet he doth not fall from his *imputed* righteousness, the righteousness of Christ. They do also distinguish between *death temporal*, and *death eternal*; affirming, that the sins of the *elect*, though never so many or heinous, do not incur the guilt of *eternal death*, but only *temporal*, which is never inflicted upon them, either as a curse, or before their restitution: for if you ask them what doom *David* had lain under if death had surprized him in his *murder* and *adultery*, they will tell you roundly, it was impossible *he* should die without repentance.

Dr. Dubious. *David's* case was extraordinary, and a special reason is given by the *synod*, why he could not die before repentance, *viz.* because after his sin he was to beget a son, of whom the *Messias* should descend.

Tilenus Tepidus. I conceive, that ground is too loose to bear the superstructure you would raise upon it; for they are not all saints that are in our Saviour's *genealogy*, neither did *David's* sin bereave him of the faculty of generation. The son of *Jesse* might have propagated a *stem* for the *Messias* to branch out of, and yet have died in his sin afterwards; the impossibility therefore of his dying without repentance, is grounded upon a more solid foundation, *viz.* the *eternal decree* of GOD. That immutable love prompts him infallibly to confer the grace of repentance upon the *elect* first or last, how great and how many sins soever they run into. And if men had the wit to improve this most comfortable doctrine, the advantage of it would be unspeakable. Men beat their brains, and exhaust their treasure, to find out and extract

tract *Paracelsus's* elixir to preserve them in life and health to perpetuity. But here is the only infallible medicine, ten thousand times more sovereign than *Meda's* charms, that are said to have restored *Jason's* father to his youth. Here is a moral antidote against death, easy to be made, and pleasant to be taken; a receipt to make us shot-free, sword and pistol proof; the ingredients are not many, nor chargeable, nor hard to be attained. Let a man get a firm persuasion that he is elected, (which the *Synodists* say, every one is bound to believe) then let him be sure to espouse some beloved lust, and keep it very warm in his bosom, being careful (as he hath free-will to evil) not to cast it off by repentance, and he may venture himself securely in the midst of the greatest perils. Let such elect persons take up arms against their lawful governors, and they shall hew down thousands of their enemies before them, and none of them shall fall in the attempt, (for they cannot die in sin) unless some few, whose cowardice doth melt their hearts into an unseasonable repentance, while they are in pursuit of their design.

Mr. *Impertinent*. But, Mr. *Tepidus*, to grant you that the elect can never fall from grace, yet certainly we are bound to be rich in good works, out of gratitude, that GOD may have the more glory.

Tilenus Tepidus. I need not tell you it will be all our business to glorify GOD in heaven; and so we may adjourn that work till we come thither; for our *divines* hold, that sin is as much a means for the setting forth of GOD's glory as virtue is, and that GOD decreed to bring it into the world to that purpose; and if it be the riches of his grace that we should glorify, how can we glorify those better than by an absolute resignation of ourselves to his grace, (in despite of sin,) and a confident dependence upon the free pardon thereof? And doubtless, if GOD would really have me shew my gratitude in any other way of service, he would irresistibly press me to it; for *whatsoever the Lord pleaseth, that he thus effecteth*, *Psal. cxxxv. 6*. And therefore it is the resolution of *Maccovius*, (he instanceth in *David* committing murder and adultery) that if we consider the power of the regenerate,

in respect of the Divine decree, and in respect of the actual Divine providence, and in respect of the permission of sin, then a man can never do more good than he doth, or commit less evil than he committeth. His reason is, that otherwise the will of man might be said to act independently on the will of GOD. Now, if it be thus impossible to add one cubit to the stature of the new man, it will (by our Saviour's argument, Mat. vi. 27.) be impertinent and ridiculous to take thought about it.

Mr. Know-little. Mr. Tepidus, Mr. Tepidus, whatever you say, the doctrine of the *synod* doth not overthrow the practice of piety, for we know, the *doctors* of that *assembly* were very worthy *godly* men, and so are many that embrace their tenets.

Tilenus Tepidus. Though the persecution and banishment of their brethren be no great sign of godliness, yet I speak not concerning the persons that hold such opinions, but of the nature and tendency of the doctrine, as is now evident from this three-fold experiment already made.

But you have yet another part for me to act, I shall not be satisfied, till that is over. Another main end of the *office ministerial* is to comfort the *afflicted* and *doubtful*; and I am persuaded, this is rendered ineffectual by the doctrine of the *synod*, as well as the others before mentioned; for proof whereof I desire now to exhibit my complaints and grievances under the person of Tilenus Tentatus.

Dr. Confidence. Let us hear what they are.

Tilenus Tentatus. Time was when I walked comfortably before GOD, feeling such spiritual consolation flowing into my soul, as put me in mind of the *hidden manna*, mentioned Rev. ii. 17, and made me cry out in a holy extacy, *it is good for me to be here!* But now I feel the tide is turned, my wine mixed with water, my joys turned into bitterness. I apprehend the terrors of the Divine vengeance set in array against me, the curses of the law thundering out my sentence of condemnation, and the mouth of hell gaping wide to swallow me up. These apprehensions are my constant attendants: they lie down and rise up with me, and pursue

sue me so incessantly, that I am become a burden to myself.

Dr. *Confidence*. This is a storm raised in your bosom through the power and subtlety of satan: but there is a refuge at hand, an immoveable rock to anchor on, that will not suffer you to be overwhelmed. Remember that *Jesus Christ is the propitiation for our sins, and hath purchased eternal redemption for us. By the sacrifice of himself he hath purged our sins, and delivered us from the curse of the law, and from the wrath to come, and satisfied the Divine justice, and obtained reconciliation with the Father for us.* And every one that is sensible of his misery by reason of sin, and understands what need he has of a Redeemer, and runs into the arms of Jesus Christ, and embraceth him for his Saviour, and depends upon his merits and mediation, and pays a dutiful subjection to his authority by a true and lively faith, hath an interest in all those benefits.

Tilenus Tentatus. Sir, I know these are excellent *cordials* to the soul that hath a real interest in them: but they are designed only for a very small number. For Almighty GOD did by an *absolute decree* elect certain particular persons to salvation, then decreed to give his Son to *die* for them, and irresistibly to work in them a saving faith to lay hold upon his Son, and actually to apply all the said benefits to themselves. Now all the promises of salvation in Christ, how universally soever propounded, being restrained only to these *elect*, and the number of them being so *small* in proportion to the *reprobates*, there is so much odds against me, that I have reason to be afraid I am enlisted under the greater multitude. Were the *reprobates*, for whom you say, Christ died not, fewer than the *elect*, yet the sad apprehension of those eternal torments fatally linked to the end of that horrible decree, would prompt me to entertain fears and jealousies more than enough, lest I should be filed upon that chain, having no assurance to the contrary. How much more should *fearfulness and trembling surprize me*, when I consider how few the *elect* are, even among the vast multitudes of such as are *called!*

[To be continued.]

An ACCOUNT of SEBASTIAN CASTELLIO,
and MICHAEL SERVETUS.

Translated from Dr. Chandler's History of Persecution.

JOHN CALVIN was both in principle and practice, a persecutor. So entirely was he in the persecuting measures, that he wrote a treatise in defence of them, maintaining the lawfulness of putting heretics to death. And that by heretics he meant such who differed from himself, is evident from his treatment of *Castellio* and *Servetus*.

The former, not inferior to *Calvin* himself in learning and piety, had the misfortune to differ from him in judgment, in the point of absolute predestination. This *Calvin* could not bear, and therefore treated *Castellio* in so rude and cruel a manner, as I believe his warmest friends will be ashamed to justify. In some of his writings he calls him, *blasphemer, reviler, malicious, barking dog, full of ignorance, bestiality and impudence, impostor, a base corrupter of the sacred writings, a mocker of GOD, a contemner of all religion, an impudent fellow, a filthy dog, a knave, an impious, lewd, crooked-minded vagabond, beggarly rogue*. At other times he calls him, *a disciple and brother of Servetus, and an heretic*. *Castellio's* reply to all those flowers, is worthy the patience and moderation of a christian, and from his slanderer he appeals to the righteous judgment of GOD. But not content with these invectives, *Calvin* farther accused him of three crimes, which *Castellio* particularly answers. The first was of theft, in taking away some wood that belonged to another person, to make a fire to warm himself withal. This *Calvin* calls *curst gain, at another's expence and damage*; whereas, in truth, the fact was this. *Castellio* was thrown into such circumstances of poverty by the persecutions of *Calvin* and his friends, that he was scarce able to maintain himself. And as he dwelt near the banks of the *Rhine*, he used, at leisure hours, to draw out of the river, with a hook, the wood that was brought down by the waters of it. This wood was no private property, but every man's
that

that could catch it. *Castellio* took it in the middle of the day, and amongst a great number of fishermen, and several of his own acquaintance; and was sometimes paid money for it by the decree of the senate. This the charitable *Calvin* magnifies into a theft, and publishes to the world, to paint out the character of his christian brother.

But his accusation ran farther yet; and he calls GOD to witness, that whilst he maintained *Castellio* in his house, "he never saw any one more proud, or perfidious, or void of humanity; and it was well known he was an impostor, of a peculiar impudence, and one that took pleasure in scoffing at piety, and that he delighted himself in laughing at the principles of religion." These charges *Castellio* answers in such a manner, as was enough to put even malice itself to silence. For notwithstanding *Calvin's* appeal to GOD for the truth of these things; yet he himself, and two of his principal friends, who were eminent preachers in *Savoy*, pressed *Castellio*, even contrary to his inclination, to take the charge of a school in *Strafsburgh*; and therefore, as he says to *Calvin*, "with what conscience could you make me master, if you knew me to be such a person when I dwelt in your house? What sort of men must they be, who would commit the education of children to such a wicked wretch as you appeal to GOD you knew me to be?" But what is yet more to the purpose, is, that after he had been master of that school three years, *Calvin* gave him a testimonial, written and signed with his own hand, as to the integrity of his past behaviour, affirming, amongst other things, that "he had behaved himself in such a manner, that he was, by the consent of all of them, appointed to the pastoral office." And in the conclusion he adds, "lest any one should suspect any other reason why Sebastian went from us, we testify to all wheresoever he may come, that he himself voluntarily left the school, and so behaved himself in it, that we adjudged him worthy this sacred ministry. And that he was not actually received into it, was *non aliqua vitæ macula*, not owing to any blemish of his life, or to any impious tenets that he held in matters of

" faith;

“faith; but to this only cause, the difference of our opinions about *Solomon's* song, and the article of Christ's descent into hell.”

But how is this testimonial, that *Castellio* had no *macula vitæ*, was unblameable as to his life, reconcileable with the appeal to GOD, that he was proud and perfidious, and void of humanity, and a professed scoffer at religion, whilst he dwelt at *Calvin's* house? If this charge was true, how came *Calvin* and his friends to appoint him master of a school, and judge him worthy the sacred ministry? Or if he was of so bad a character once, and afterwards gave the evidence of a sincere repentance by an irreproachable behaviour, what equity or justice, what humanity or honour, was there in publishing to the world faults that had been repented of, and forsaken? *Castellio* solemnly protests, that he had never injured *Calvin*, and that the sole reason of his displeasure against him was, because he differed from him in opinion. On this account he endeavoured to render him every where impious, prohibited the reading of his books; and, what is the last effort of enmity, endeavoured to excite the civil magistrate against him, to put him to death. But GOD was pleased to protect this good man from the rage of his enemies. He died at *Basil* in peace, and received an honourable burial, the just reward of his piety and learning.

But *Calvin's* treatment of the unfortunate *Servetus* was yet more severe. His book entitled *Restitutio Christianismi*, which he sent in MS. to *Calvin*, enraged him to that degree, that he afterwards kept no temper or measures with him; so that, [as *Bolsec* and *Uytenbogaert* relate] in a letter written by him to his friends *Viret* and *Farrel*, he tells them, “That if this heretic [*Servetus*] should ever fall into his hands, he would take care that he should lose his life.” *Servetus's* imprisonment at *Vienne*, soon gave him an opportunity to shew his zeal against him: for, in order to strengthen the evidence against him, *Calvin* sent to the magistrates of that city the letters and writings which *Servetus* had sent to him at *Geneva*. This is evident from the sentence itself against him, in which those writings, as well as his

his printed book, are expressly mentioned as containing the proofs of his heresy. Whether *Calvin* sent them of his own accord, or at the desire of the magistrates of *Vienne*, I shall not presume to determine. If of his own accord, it was a base officiousness, and if at the request of those magistrates, it was a most unaccountable conduct in a Protestant, to send evidence to a Popish court, to put a Protestant to death; especially considering that *Servetus* could not differ more from *Calvin*, than *Calvin* did from the Papists, their common adversaries, and who certainly deserved as much to be burnt, in their judgment, as *Servetus* did in *Calvin's*.

Besides this, *Servetus* farther charges him with writing to one *William Trie* at *Lyons*, to furnish the magistrates of that city with matter of accusation against him. The author of the *Bibliothèque* before-mentioned, says, this is a mere romance dressed up by *Servetus*. I confess it doth not appear to me in so very romantic a light; at least *Calvin's* vindication of himself from this charge, doth not seem to be altogether sufficient. He says, "It is commonly reported, that I occasioned *Servetus* to be apprehended at *Vienne*, on which account it is said by many, that I have acted dishonourably, in thus exposing him to the mortal enemies of the faith, as though I had thrown him into the mouths of the wolves. But I beseech you, how came I, so suddenly, into such an intimacy with the Pope's officers? It is very likely, truly, that we should correspond together by letters; and that those who agree with me, just as Belial doth with Jesus Christ, should enter into a plot with their mortal enemy, as with their companion. This silly calumny will fall to the ground, when I shall say, in one word, That there is nothing in it." But how doth all this confute *Servetus's* charge? For whatever differences there might be between *Calvin* and the Papists in some things, yet why might he not write to the Papists at *Vienne* to put *Servetus* to death for what was equally counted heresy by them both, and when they agreed, as the most intimate friends and companions, in the lawfulness of putting heretics to death. What *Calvin* says of the absurdity of an intimacy and conspiracy with him, their

their mortal enemy, is no absurdity at all. *Herod* and *Pontius Pilate*, though enemies, agreed in the condemnation of the Son of GOD. Besides, it is certain, that the magistrates of *Vienne* had *Servetus's* manuscripts sent to them from *Geneva*, either by *Calvin*, or the magistrates of that city: and when *Servetus* was afterwards apprehended at *Geneva*, the magistrates there sent a messenger to *Vienne*, for a copy of the process that had been there carried on against him, which that messenger received, and actually brought back to *Geneva*. So that nothing is more evident, than that there was an intimacy and conspiracy between the Protestants of *Geneva* and the Papists at *Vienne*, to take away the life of poor *Servetus*; and that though they were mortal enemies in other things, and as far different from one another as *Christ* and *Belial*, yet they agreed harmoniously in the doctrine and practice of persecution, and were one in the design and endeavour of murdering this unhappy physician. And though *Calvin* is pleased magisterially to deny his having any communication by letters with the Papists at *Vienne*, yet I think his denial far from sufficient to remove the suspicion. He himself expressly says, that many persons blamed him for not acting honourably in that affair; and the accusation was supported by *Servetus's* complaint, and by what is a much stronger evidence, by the original papers and letters which *Servetus* had sent to *Calvin*, which were actually produced by the judges at *Vienne*, and recited in the sentence as part of the foundation of his condemnation. And as *Calvin* himself never, as I can find, hath attempted to clear up these strong circumstances, though he owed it to himself and his friends, I think he cannot well be excused from practising the death of *Servetus* at *Vienne*, and lending his assistance to the bloody Papists at that place, the more effectually to procure his condemnation.

But he providentially made his escape from imprisonment, and was, June 17, 1553, condemned for contumacy, and burnt in effigy by order of his judges, having himself got safe to *Geneva*. But he had not been long in this city, before *Calvin* spirited up one *Nicholas de la Fountain*, one of his

his pupils, to make information against him, wisely avoiding it himself, because, according to the law of *Geneva*, the accuser must submit to imprisonment with the party he accuses, till the crime appears to have a solid foundation and proof. Upon this information *Servetus* was apprehended and imprisoned. *Calvin* ingenuously owns, * that this whole affair was carried on at his instance and advice; and that, in order to bring *Servetus* to reason, he himself found out the party to accuse him, and begin the process against him. And therefore, though, as the fore-mentioned author of the *Bibliothèque* for January, &c. 1729, observes, the action after its commencement was carried on according to the course of law; yet, as *Calvin* accused him for heresy, got him imprisoned, and began the criminal process against him, he is answerable for all the consequences of his trial, and was in reality the first and principal author of his death, especially as the penal laws against heretics seem at that time to have been in force at *Geneva*, so that *Servetus* could not escape the fire upon his conviction of heresy.

When he was in gaol, he was treated with the same rigour as if he had been detained in one of the prisons of the Inquisition. He was stripped of all means of procuring himself the conveniencies and supplies he needed in his confinement. They took from him ninety-seven pieces of gold, a gold chain worth twenty crowns, six gold rings, and at last put him into a deep dungeon, where he was almost eaten up with vermin. All this cruelty was practised upon a Protestant, in the Protestant city of *Geneva*. Besides this, he could never get a proctor or advocate to assist him, or help him in pleading his cause, though he requested it, as being a stranger, and ignorant of the laws and customs of the country. *Calvin*, at the request of the judges, drew up certain propositions out of *Servetus's* books, representing them as blasphemous, full of errors and profane reveries, all repugnant to the word of GOD, and to the common consent of the whole church; and indeed appears to have been acquainted with, and consulted in the whole process, and to have

* See his epistles to Sultzer and Farrel.

have used all his arts and endeavours to prevent his coming off with impunity.

It is but a poor and mean excuse that *Calvin* makes for himself in this respect, when he says, "As to the fact, I will not deny, but that it was at my prosecution he was imprisoned—but after he was convicted of his heresies, I made no instances for his being put to death." But what need of instances? He had already accused him, got him imprisoned, prosecuted in a criminal court for the capital crime of heresy, and actually drew up forty articles against him for heresy, blasphemy, and false doctrine. When he was convicted of these crimes, the law could not but take its course, and his being burnt to death was the necessary consequence of his conviction. What occasion was there then for *Calvin* to press his execution, when the laws themselves had adjudged him to the flames?

But even this excuse, poor as it is, is not sincerely and honestly made. For *Calvin* was resolved to use all his interest to destroy him. In his letter to *Farrel* he expressly says, "I hope, at least, they will condemn him to death, but not to the terrible one of being burnt." And in another to *Sultz*, "Since the Papists, in order to vindicate their superstitions, cruelly shed innocent blood, it is a shame that Christian magistrates should have no courage at all in the defence of certain truth.—However, I will certify you of one thing, that the city-treasurer is rightly determined, that he shall not escape that end which we wish him." And in another to the church at *Francfort*, "The author [*Servetus*] is put in gaol by our magistrates, and I hope he'll shortly suffer the punishment he deserves." There was but one way possible for him to escape, and that was by bringing his cause from the criminal court, where he was prosecuted, before the council of the Two Hundred. And this *Calvin* vigorously opposed, and reflected on the syndic himself for endeavouring it. He says, that he pretended illness for three days, and then came into court to save that wretch [*Servetus*] from punishment, and was not ashamed to demand, that the cognizance of the affair should be referred

to the Two Hundred. However, he was unanimously condemned. Now, what great difference is there between a profecutor's endeavouring to prevent the only method, by which a criminal can be saved, and his actually pressing for his being put to death? *Calvin* actually did the former, and yet would fain persuade us he had no hand in the latter. It is much of a piece with this, his desiring that the rigour of *Servetus's* death might be mitigated; for as the laws against heretics were in force at *Geneva*, the tribunal that judged *Servetus*, could not, after his conviction of heresy, absolve him from death, or change the manner of it, as *Calvin* says he would have had it; and therefore his desiring that the rigour of it might be abated, looks too much like the practice of the inquisitors, who when they deliver over an heretic to the secular arm, beseech it so to moderate the rigour of the sentence, as not to endanger life or limb. He was accordingly burnt alive on October 27, 1553.

S E R M O N V.

On 1 COR. xii. 25.

That there might be no schism in the body.

1. **I**F there be any word in the *English* tongue as ambiguous and indeterminate in its meaning as the word *church*, it is one that is nearly allied to it, namely, the word *schism*. It has been the subject of innumerable disputes, for several hundred years: and almost innumerable books have been written concerning it, in every part of the christian world. A very large share of these have been published in our country; particularly during the last century, and the beginning of the present. And persons of the strongest understanding, and the most consummate learning, have exhausted all their strength upon the question, both in conversation and writing. This has appeared to be more necessary than ever, since

since the grand separation of the Reformed from the Romish church. This is a charge which the members of that church never fail to bring against all that separate from her; and which consequently has employed the thoughts and pens of the most able disputants on both sides. And those of each side have generally, when they entered into the field, been secure of victory; supposing the strength of their arguments was so great, that it was impossible for reasonable men to resist them.

2. But it is observable that exceeding little good has been done by all these controversies. Very few of the warmest and ablest disputants have been able to convince their opponents. After all that could be said, the Papists are Papists, and the Protestants are Protestants still. And the same success has attended those who have so vehemently disputed about separation from the church of *England*. Those who separated from her were eagerly charged with schism: they as eagerly denied the charge. And scarce any were able to convince their opponents, either on one side or the other.

3. One great reason why this controversy has been so unprofitable, why so few of either side have been convinced, is this: they seldom agreed as to the meaning of the word concerning which they disputed: and if they did not fix the meaning of this, if they did not define the term, before they began disputing about it, they might continue the dispute to their lives end, without getting one step forward; without coming a jot nearer to each other than when they first set out.

4. Yet it must be a point of considerable importance, or *St. Paul* would not have spoken so seriously of it. It is therefore highly needful that we should consider,

First, The nature, and
Secondly, The evil of it.

I. 1. It is the more needful to do this, because among the numberless books that have been written upon the subject, both by Romanists and Protestants, it is difficult to find any that define it in a scriptural manner. The whole body of Roman Catholics define schism, *a separation from the church*
of

of Rome : and almost all our own writers define it, a *separation from the church of England*. Thus both the one and the other set out wrong, and stumble at the very threshold. This will easily appear to any that calmly consider the several texts wherein the word *schism* occurs. From the whole tenor of which it is manifest, that it is not a separation *from* any church (whether general or particular, whether the Catholic, or any national church) but a separation *in* a church.

2. Let us begin with the first verse, wherein St. Paul makes use of the word. It is the tenth verse of the first chapter of his first epistle to the *Corinthians*. The words are, *I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms* (the original word is *σχισματα*) *among you*. Can any thing be more plain, than that the *schisms* here spoken of, were not separations *from*, but divisions *in* the church of *Corinth*? Accordingly it follows, *But that ye be perfectly united together, in the same mind, and in the same judgment*. You see here, that an union in mind and judgment was the direct opposite to the *Corinthian* schism. This consequently was not a separation from the church or christian society at *Corinth*; but a separation in the church : a disunion in mind and judgment (perhaps also in affection) among those who, notwithstanding this, continued outwardly united as before.

3. Of what nature this schism at *Corinth* was, is still more clearly determined (if any thing can be more clear) by the words that immediately follow. *Now this I say*—This is the schism of which I speak, you are divided into separate parties; some of you speaking in favour of one, some of another preacher, *Every one of you saith*, ver. 12, *I am of Paul, and I of Apollos, and I of Cephas* (or *Peter*.) Who then does not see, that the schism for which the apostle here reproves the *Corinthians*, is neither more nor less, than the splitting into several parties, as they gave the preference to one or another preacher? And this species of schism there will be occasion to guard against in every religious community.

4. The second place where the apostle uses this word, is in the eighteenth verse of the eleventh chapter of this epistle. *When ye come together in the church, the christian congregation, I hear that there are divisions* (the original word here also is *σχίσματα schisms*) *among you.* But what are these *schisms*? The apostle immediately tells you, (ver 20.) *When you come together, professing your design is to eat the Lord's supper, every one taketh before another his own supper, as if it were a common meal.* What then was the *schism*? It seems in doing this, they divided into little *parties*, which cherished anger and resentment one against another, even at that solemn season.

5. May it not be observed (to make a little digression here, for the sake of those who are troubled with needless scruples on this head) that the sin which the apostle charges on the communicants at *Corinth* in this chapter, is usually quite misunderstood. It was precisely this and nothing else, *the taking one before another his own supper*; and in such a shocking manner, that while *one was hungry, another was drunken.* By doing this, he says, *ye eat and drink* (not *damnation*; a mistranslation of the word, but) *judgment, temporal judgment to yourselves*: which sometimes shortened their lives. *For this cause*—For sinning in this vile manner, *many are weak and sickly among you.* Observe here two things: First, what was the sin of the *Corinthians*? Mark it well, and remember it. It was *taking one before another his own supper*, so that while *one was hungry, another was drunken.* Secondly, What was the punishment? It was bodily weakness and sickness, which without repentance might end in death. But what is this to *you*? You cannot commit *their sin*: therefore you cannot incur their punishment.

6. But to return. It deserves to be seriously remarked, that, in this chapter, the apostle uses the word *heresies* as exactly equivalent with the word *schisms*. *I hear*, says he, ver. 18, *that there are schisms among you, and I partly believe it*: he then adds, ver. 19, *for there must be heresies* (another word for the same thing) *among you, that they*
which

which are approved among you, may be made manifest. As if he had said, "The wisdom of GOD permits it so to be, for this end, for the clearer manifestation of those whose heart is right with him." This word therefore (*heresy*) which has been so strangely distorted for many centuries, as if it meant erroneous opinions, opinions contrary to the faith delivered to the saints, which has been made a pretence for destroying cities, depopulating countries, and shedding seas of innocent blood; has not the least reference to opinions, whether right or wrong. It simply means, wherever it occurs in scripture, *divisions*, or *parties* in a religious community.

7. The third and the only remaining place in this epistle, wherein the apostle uses this word, is the twenty-fifth verse of the twelfth chapter; where speaking of the church (he seems to mean the church universal, the whole body of Christ) he observes, *GOD hath tempered the body together, having given more abundant honour to that part which lacked, that there might be no schism in the body*, ver. 24, 25. He immediately fixed the meaning of his own words, *but that the members might have the same care one for another: and whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it*. We may easily observe, that the word *schism* here means the want of this tender care for each other. It undoubtedly means an alienation of affection in any of them toward their brethren: a division of heart, and parties springing therefrom, though they were still outwardly united together: though they still continued members of the same external society.

8. But there seems to be one considerable objection against the supposing *heresy* and *schism* to mean the same thing. It is said, St. Peter, in the second chapter of his second epistle, takes the word *heresies* in a quite different sense. His words are, ver. 1, *There shall be among you false teachers, who will bring in damnable (or destructive) heresies, denying the Lord that bought them*. It does by no means appear, that St. Peter here takes the word *heresies* in any other sense than St. Paul

Paul does. Even in this passage it does not appear to have any reference to opinions good or bad. Rather it means, they will bring in, or occasion, *destructive parties* or *sects* (so it is rendered in the common *French* translation) who deny the Lord that bought them: such sects now swarm throughout the christian world.

9. I shall be thankful to any one who will point to me any other place in the inspired writings, where this word *schism* is to be found. I remember only these three. And it is apparent to every impartial reader, that it does not in any of these mean, a separation from any church or body of christians, whether with or without cause. So that the immense pains which have been taken both by Papists and Protestants, in writing whole volumes against schism, as a separation, whether from the church of *Rome*, or from the church of *England*, exerting all their strength, and bringing all their learning, have been employed to mighty little purpose. They have been fighting with shadows of their own raising: violently combating a sin, which had no existence, but in their own imagination, which is not once forbidden, no, nor once mentioned either in the Old or New Testament.

10. "But is there no sin resembling what so many learned and pious writers have termed *schism*? and against which all the members of religious communities have need to be carefully guarded?" I do not doubt but there is; and I cannot tell, whether this too may not in a remote sense be called *schism*. I mean, "a causeless separation from a body of living christians." There is no absurdity in taking the word in this sense (though it be not strictly scriptural.) And it is certain, all the members of christian communities should be carefully guarded against it. For how little a thing soever it may seem, and how innocent soever it may be accounted, *schism*, even in this sense, is both evil in itself, and productive of evil consequences.

11. It is evil in itself. To separate ourselves from a body of living christians, with whom we were before united, is a grievous breach of the law of love. It is the nature of love

love to unite us together: and the greater the love, the stricter the union. And while this continues in its strength, nothing can divide those whom love has united. It is only when our love grows cold, that we can think of separating from our brethren. And this is certainly the case with any who willingly separate from their christian brethren. The pretences for separation may be innumerable; but want of love is always the real cause: otherwise they would still hold the unity of the spirit in the bond of peace. It is therefore contrary to all those commands of GOD, wherein brotherly love is enjoined: to that of *St. Paul, let brotherly love continue*: that of *St. John, my beloved children, love one another*: and especially to that of our blessed master, *this is my commandment, that ye love one another, as I have loved you. Yea, by this, saith he, shall men know that ye are my disciples, if ye love one another.*

12. And as such a separation is evil in itself, being a grievous breach of brotherly love, so it brings forth evil fruit; it is naturally productive of the most mischievous consequences. It opens a door to all unkind tempers, both in ourselves and others. It leads directly to a whole train of evil-furmisings, to severe and uncharitable judging of each other. It gives occasion to offence, to anger, and resentment, perhaps in ourselves as well as in our brethren, which, if not presently stopped, may issue in bitterness, malice and settled hatred; creating a present hell wherever they are found, as a prelude to hell eternal.

13. But the ill consequences of even this species of schism, do not terminate in the heart. Evil tempers cannot long remain within, before they are productive of outward fruit. Out of the abundance of the heart the mouth speaketh. As he whose heart is full of love, openeth his mouth with wisdom, and in his lips there is the law of kindness; so he whose heart is full of prejudice, anger, suspicion, or any unkind temper, will surely open his mouth in a manner corresponding with the disposition of his mind. And hence will arise, if not lying and slandering (which yet will hardly be avoided) bitter words, talebearing, backbiting, and evil-speaking of every kind.

14. From

14. From evil words, from talebearing, backbiting, and evil-speaking, how many evil works will naturally flow? Anger, jealousy, envy, wrong tempers of every kind, do not vent themselves merely in words, but push men continually to all kinds of ungodly and unrighteous actions. A plentiful harvest of all the works of darkness, may be expected to spring from this source: whereby in the end thousands of souls, and not a few of those who once walked in the light of GOD's countenance, may be turned from the way of peace, and finally drowned in everlasting perdition.

15. Well then might our blessed Lord say, *woe unto the world because of offences.* Yet it must needs be that offences will come; yea, abundance of them will of necessity arise, when a breach of this sort is made in any religious community; while they that leave it endeavour to justify themselves, by censuring those they separate from; and these, on the other hand, retort the charge, and strive to lay the blame on them. But how mightily does all this altercation grieve the Holy Spirit of GOD? How does it hinder his mild and gentle operation in the souls both of one and the other? Heresies and schisms, (in the scriptural sense of those words) will sooner or later be the consequence: parties will be formed on one and the other side, whereby the love of many will wax cold. The hunger and thirst after righteousness, after either the favour or the full image of GOD, together with the longing desires, wherewith so many were filled, of promoting the work of GOD in the souls of their brethren, will grow languid, and, as offences increase, will gradually die away. And as *the fruit of the Spirit* withers away, *the works of the flesh* will again prevail: to the utter destruction, first of the power, and then of the very form of religion. These consequences are not imaginary, are not built on mere conjectures, but on plain matter of fact. This has been the case again and again, within these last thirty or forty years: these have been the fruits which we have seen over and over, to be consequent on such separation.

16. And what a grievous stumbling-block must these things be, to those who are without? To those who are strangers to religion? Who have neither the form nor the power of godliness? How will they triumph over these once eminent christians! How boldly ask, "What are they better than we?" How will they harden their hearts more and more against the truth, and bless themselves in their wickedness? From which possibly the example of the christians might have reclaimed them, had they continued unblameable in their behaviour. Such is the complicated mischief which persons separating from a christian church or society do, not only to themselves, but to that whole society, and to the whole world in general.

17. I have spoke the more explicitly upon this head, because it is so little understood; because so many of those who profess much religion, nay, and really enjoy a measure of it, have not the least conception of this matter, neither imagine such a separation to be any sin at all. They leave a christian society with as much unconcern, as they go out of one room into another. They give occasion to all this complicated mischief; and wipe their mouth, and say they have done no evil! Whereas they are justly chargeable before GOD and man, both with an action that is evil in itself, and with all the evil consequences which may be expected to follow, to themselves, to their brethren, and to the world.

18. I intreat you therefore, my brethren, all that fear GOD, and have a desire to please him, all that wish to have a conscience void of offence toward GOD and toward man; think not so slightly of this matter, but consider it calmly. Do not rashly tear asunder the sacred ties, which unite you to any christian society. This indeed is not of so much consequence to *you* who are only a *nominal* christian. For you are not now vitally united to any of the members of Christ. Though you are called a christian, you are not really a member of any christian church. But if you are a living member, if you live the life that is hid with Christ in GOD, then take care how you rend the body of Christ, by separating

rating from your brethren. It is a thing evil in itself. It is a fore evil in its consequences, O have pity upon yourself! Have pity on your brethren! Have pity even upon the world of the ungodly! Do not lay more stumbling-blocks in the way of these for whom Christ died.

19. But if you are afraid, and that not without reason, of *schism*, improperly so called; how much more afraid will you be, if your conscience is tender, of *schism* in the proper scriptural sense? O beware, I will not say of *forming*, but of *countenancing* or *abetting*, any *parties* in a christian society! Never encourage, much less cause, either by word or action, any *division* therein. In the nature of things, *there must be heresies* [divisions] *among you*: but keep thyself pure. Leave off contention before it be meddled with: shun the very beginning of strife. Meddle not with them that are given to dispute, with them that love contention. I never knew that remark to fail, "He that loves dispute, does not love GOD." Follow peace with all men, without which you cannot effectually follow holiness. Not only *seek peace*, but *ensue it*; if it seem to flee from you, pursue it nevertheless. *Be not overcome of evil; but overcome evil with good.*

20. Happy is he that attains the character of a peacemaker in the church of GOD. Why should not *you* labour after this? Be not content, not to stir up strife; but do all that in you lies, to prevent or quench the very first spark of it. Indeed it is far easier to prevent the flame from breaking out, than to quench it afterwards. However, be not afraid to attempt even this: the GOD of peace is on your side. He will give you acceptable words, and will send them to the heart of the hearers. *Noli diffidere: noli discedere*, says a pious man: *Fac quod in te est; & Deus aderit bonæ tuæ voluntati.* "Do not distrust him that has all power: that has the hearts of all men in his hand. Do what in thee lies, and GOD will be present, and bring thy good desires to good effect." Never be weary of well-doing: in due time thou shalt reap, if thou faint not.

Newcastle-under-Lyne,

March 30, 1786.

SERMON VI.

On EPHESIANS iv. 1—6.

I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism: One GOD and Father of all, who is above all, and through all, and in you all.

1. **H**OW much do we almost continually hear about *The church*? With many it is matter of daily conversation. And yet how few understand what they talk of? How few know what the term means? A more ambiguous word than this, the *church*, is scarce to be found in the *English* language. It is sometimes taken for a building set apart for public worship: sometimes for a congregation, or body of people, united together in the service of GOD. It is only in the latter sense that it is taken in the ensuing discourse.

2. It may be taken indifferently for any number of people, how small or great soever. As *where two or three are met together in his name*, there is Christ; so (to speak with *St. Cyprian*) “Where two or three believers are met together, there is a church.” Thus it is that *St. Paul*, writing to *Philemon*, mentions *the church which is in his house*: plainly signifying, that even a christian family may be termed a church.

3. Several of those whom GOD had called out of the world, (so the original word properly signifies) uniting together in one congregation, formed a larger church: as the church at *Jerusalem*; that is, all those in *Jerusalem* whom GOD had so called. But considering how swiftly these were multiplied, after the day of Pentecost, it cannot be supposed that they could continue to assemble in one place: especially

especially as they had not then any large place, neither would they have been permitted to build one. In consequence they must have divided themselves even at *Jerusalem*, into several distinct congregations. In like manner when *St. Paul*, several years after, wrote to the church in *Rome* (directing his letter *To all that are in Rome, called to be saints*) it cannot be supposed that they had any one building capable of containing them all; but they were divided into several congregations, assembling in several parts of the city.

4. The first time that the apostle uses the word *church*, is in his preface to the former epistle to the *Corinthians*: *Paul called to be an apostle of Jesus Christ, unto the church of GOD which is at Corinth*: the meaning of which expression is fixed by the following words, *to them that are sanctified in Christ Jesus: with all that in every place (not Corinth only; so it was a kind of circular letter) call upon the name of Jesus Christ our Lord, both their's and our's*. In the inscription of his second letter to the *Corinthians*, he speaks still more explicitly: *Unto the church of GOD which is at Corinth, with all the saints that are in all Achaia*. Here he plainly includes all the churches, or christian congregations, which were in the whole province.

5. He frequently uses the word in the plural number. So *Gal. i. 2. Paul an apostle—unto the churches of Galatia*, that is, the christian congregations dispersed throughout that country. In all these places (and abundantly more might be cited) the word *church* or *churches* means, not the buildings where the christians assembled (as it frequently does in the *English* tongue) but the people that used to assemble there, one or more christian congregations. But sometimes the word *church* is taken in scripture in a still more extensive meaning, as including all the christian congregations that are upon the face of the earth. And in this sense we understand it in our liturgy when we say, “Let us pray for the whole state of Christ's church militant here on earth.” In this sense it is unquestionably taken by *St. Paul*, in his exhortation to the elders of *Ephesus*, (*Acts xx. 28.*) *Take heed to the church of GOD, which he hath purchased with his own blood.*

blood. *The church* here undoubtedly means the catholic or universal church, that is, all the christians under heaven.

6. Who those are that are properly *the church of GOD*, the apostle shews at large, and that in the clearest and most decisive manner, in the passage above-cited: wherein he likewise instructs all the members of the church, how to *walk worthy of the vocation wherewith they are called.*

7. Let us consider, first, Who are properly *the church of GOD*? What is the true meaning of that term? *The church at Ephesus*, as the apostle himself explains it, means, *the saints*, the holy persons, *that are in Ephesus*, and there assemble themselves together to worship GOD the Father and his Son Jesus Christ: whether they did this in one, or (as we may probably suppose) in several places. But it is the church in general, the catholic or universal church, which the apostle here considers as *one body*: comprehending not only the christians *in the house of Philemon*, or any one family; not only the christians of one congregation, of one city, of one province or nation; but all the persons upon the face of the earth, who answer the character here given: the several particulars contained therein, we may now more distinctly consider.

8. *There is one spirit* who animates all these, all the living members of the church of GOD. Some understand hereby the Holy Spirit himself, the fountain of all spiritual life. And it is certain, *if any man have not the Spirit of Christ, he is none of his.* Others understand it of those spiritual gifts and holy dispositions which are afterwards mentioned.

9. *There is*, in all those that have received the Spirit, *one hope*, a hope full of immortality. They know, to die is not to be lost: their prospect extends beyond the grave. They can cheerfully say, *blest be the GOD and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away.*

10. *There is one Lord*, who has now dominion over them, who has set up his kingdom in their hearts, and
reigns

reigns over all those that are partakers of this hope. To obey him, to run the way of his commandments, is their glory and joy. And while they are doing this with a willing mind, they, as it were, *sit in heavenly places with Christ Jesus.*

11. *There is one faith*, which is the free gift of GOD, and is the ground of their hope. This is not barely the faith of a heathen: namely, a belief that *there is a GOD*, and that he is gracious and just, and consequently *a rewarder of them that diligently seek him.* Neither is it barely the faith of a devil: though this goes much farther than the former. For the devil believes, and cannot but believe, all that is written both in the Old and New Testament to be true. But it is the faith of St. *Thomas*, teaching him to say with holy boldness, *my Lord and my GOD.* It is the faith which enables every true christian believer to testify with St. *Paul*, *the life which I now live, I live by faith in the Son of GOD, who loved me and gave himself for me.*

12. *There is one baptism*, which is the outward sign our one Lord has been pleased to appoint, of all that inward and spiritual grace, which he is continually bestowing upon his church. It is likewise a precious means, whereby this faith and hope are given to those that diligently seek him. Some indeed have been inclined to interpret this in a figurative sense, as if it referred to that baptism of the Holy Ghost, which the apostles received at the day of Pentecost, and which in a lower degree is given to all believers. But it is a stated rule in interpreting scripture, never to depart from the plain, literal sense, unless it implies an absurdity. And beside, if we thus understood it, it would be a needless repetition, as being included in, *there is one Spirit.*

13. *There is one GOD and Father of all*, that have the Spirit of adoption, which *crieth in their hearts, Abba, Father:* which *witnesseth continually with their spirits*, that they are the children of GOD: *who is above all*—the most high, the creator, the sustainer, the governor of the whole universe. *And through all*—pervading all space, filling heaven and earth:

Totum

Mens agitans molem, & magno se corpore miscens.*

And in you all—in a peculiar manner living in you, that are one body, by one spirit :

Making your souls his lov'd abode,
The temples of indwelling GOD.

14. Here then is a clear unexceptionable answer to that question, What is the church? The catholic or universal church is, all the persons in the universe whom GOD hath so called out of the world, as to entitle them to the preceding character ; as to be *one body*, united by *one Spirit*, having *one faith*, *one hope*, *one baptism* : *one GOD and Father of all*, *who is above all*, *and through all*, *and in them all*.

15. This account is exactly agreeable to the nineteenth article of the church of *England* : (only the article 'includes a little more than the apostle has expressed.)

Of the CHURCH.

“ The visible church of Christ is a congregation of faithful men, in which the pure word of GOD is preached, and the sacraments be duly administered.”†

It may be observed, that at the same time the thirty-nine articles of the church of *England* were compiled and published, a *Latin* translation of them was published by the same authority. In this the words were “ *cætus credentium*,” “ a congregation of believers :” plainly shewing that by *faithful men*, the compilers meant, men endued with *living faith*. This brings the article to a still nearer agreement to the account given by the apostle.

But it may be doubted, whether the article speaks of a particular church, or of the church universal? The title, “ of the church,” seems to have reference to the catholic church. But the second clause of the article mentions the particular churches of *Jerusalem*, *Antioch*, *Alexandria* and *Rome*.

* The great mind that moves the whole mass, and mixes himself with the whole body.

† See the 13th article of the liturgy of the Methodist-Episcopal Church.

Rome. Perhaps it was intended to take in both: so to define the universal church, as to keep in view the several particular churches of which it is composed.

16. But the definition of a church, laid down in the article, includes not only this, but much more, by that remarkable addition, "In which the pure word of GOD is preached, and the sacraments be duly administered:" according to this definition, those congregations in which the pure word of GOD (a strong expression!) is not preached, are no parts of the church catholic. As neither are those, in which the sacraments are not duly administered.

17. I will not undertake to defend *the accuracy* of this definition. I dare not exclude from the church catholic all those congregations in which any unscriptural doctrines which cannot be affirmed to be *the pure word of GOD*, are sometimes, yea, frequently preached. Neither all those congregations in which the sacraments are not *duly administered*. Certainly if these things are so, the church of *Rome* is not a part of the catholic church: seeing therein neither *is the pure word of GOD* preached, nor the sacraments *duly administered*. Whoever they are that have *one Spirit, one hope, one Lord, one faith, one GOD and Father of all*, I can easily bear with their holding wrong opinions, yea, and superstitious modes of worship. Nor would I on these accounts scruple, still to include them within the pale of the catholic church.

II. 18. We proceed now to the second point. What is it to *walk worthy of the vocation wherewith we are called?*

It should always be remembered, that the word *walk* in the language of the apostle, is of a very extensive signification. It includes all our inward and outward motions, all our thoughts, and words, and actions. It takes in, not only every thing we do, but every thing we either speak or think. It is therefore no small thing, to walk, in this sense of the word, *worthy of the vocation wherewith we are called*: to think, speak and act, in every instance in a manner worthy of our christian calling.

19. We are called to walk, first, *with all lowliness*: to have that mind in us which was also in Christ Jesus, not to

think of ourselves more highly than we ought to think, to be little, and poor, and mean, and vile in our own eyes: to know ourselves as also we are known by him to whom all hearts are open; to be deeply sensible of our own unworthiness, of the universal depravity of our nature, (sin which dwelleth no good thing) prone to all evil, averse to all good; inasmuch that we are not only sick, but dead in trespasses and sins, till GOD breathes upon the dry bones, and creates life by the fruit of his lips. And suppose this is done, suppose he has now quickened us, infusing life into our dead souls: yet how much of the carnal mind remains? How prone is our heart still to depart from the living GOD? What a tendency to sin remains in our heart, although we know our past sins are forgiven? And how much sin, in spite of all our endeavours, cleaves both to our words and actions? Who can be duly sensible, how much remains in him of his natural enmity to GOD? Or how far he is still alienated from GOD, by the ignorance that is in him?

20. Yea, suppose GOD has now thoroughly cleansed our heart, and scattered the last remains of sin: yet how can we be sensible enough of our own helplessness, our utter inability to all good, unless we are every hour, yea, every moment endued with power from on high? Who is able to think one good thought, or to form one good desire, unless by that Almighty power which worketh in us both to will and to do of his good pleasure? We have need in this state of grace, to be thoroughly and continually penetrated with a sense of this. Otherwise we shall be in perpetual danger of robbing GOD of his honour, by glorying in something we have received as though we had not received it.

21. When our inmost soul is thoroughly tinctured therewith, it remains, that we be *clothed with humility*. The word used by St. Peter seems to imply, that we be covered with it as with a surtout: that we be all humility, both within and without, tincturing all we think, speak, and do. Let all our actions spring from this fountain: let all our words breathe this spirit, that all men may know we have
been

been with Jesus, and have learned of him to be lowly in heart.

22. And being taught of him who was meek as well as lowly in heart, we shall then be enabled to *walk with all meekness*, being taught of him who teacheth as never man taught, to be meek, as well as lowly in heart. This implies not only a power over anger, but over all violent and turbulent passions. It implies the having all our passions in due proportion, none of them either too strong or too weak, but all duly balanced with each other, all subordinate to reason; and reason directed by the Spirit of GOD. Let this equanimity govern your whole souls: that your thoughts may all flow in an even stream, and the uniform tenor of your words and actions be suitable thereto. In this patience you will then *possess your souls*, which are not our own, while we are tost by unruly passions. And by this all men may know, that we are indeed followers of the meek and lowly Jesus,

23. Walk with all long-suffering. This is nearly related to meekness, but implies something more. It carries on the victory already gained over all your turbulent passions; notwithstanding all the powers of darkness, all the assaults of evil men or evil spirits. It is patiently triumphant over all opposition, and unmoved, though all the waves and storms thereof go over you. Though provoked ever so often, it is still the same, quiet and unshaken; never being *overcome of evil*, but overcoming evil with good.

24. The *forbearing one another in love* seems to mean, not only the not resenting any thing, and the not avenging ourselves: not only the not injuring, hurting, or grieving each other, either by word or deed: but also, the bearing one another's burdens; yea, and lessening them by every means in our power. It implies the sympathizing with our brethren in their sorrows, afflictions, and infirmities: the bearing them up, when without our help they would be liable to sink under their burdens: the endeavouring to lift their sinking heads, and to strengthen their feeble knees.

25. Lastly,

25. Lastly, The true members of the church of Christ *endeavour*, with all possible diligence, with all care and pains, with unwearied patience, (and all will be little enough) to *keep the unity of the Spirit in the bond of peace*: to preserve inviolate the same spirit of lowliness and meekness, of long-suffering, mutual forbearance and love: and all these cemented and knit together by that sacred tie, the peace of GOD filling the heart. Thus only can we be and continue living members of that church which is the body of Christ.

26. Does it not clearly appear from this whole account, why in the ancient creed, commonly called the apostles, we term it the universal or catholic church? *The holy catholic church*? How many wonderful reasons have been found out, for giving it this appellation? One learned man informs us, "The church is called holy, because Christ the head of it is holy." Another eminent author affirms, "It is so called, because all its ordinances are designed to promote holiness." And yet another, "Because our Lord *intended*, that all the members of the church should be holy." Nay, the shortest and the plainest reason that can be given, and the only true one is, The church is called holy, because it is holy: because every member thereof is holy, though in different degrees, as he that called them is holy. How clear is this! If the church, as to the very essence of it, is a body of believers, no man that is not a christian believer can be a member of it. If this whole body be animated by one Spirit, and endued with one faith, and one hope of their calling; then he who has not that Spirit, and faith, and hope, is no member of this body. It follows, that not only no common swearer, no sabbath-breaker, no drunkard, no whoremonger, no thief, no liar, none that lives in any outward sin; but none that is under the power of anger or pride, no lover of the world; in a word, none that is dead to GOD, can be a member of his church.

27. Can any thing then be more absurd than for men to cry out, "The church! The church!" And to pretend to be very zealous for it, and violent defenders of it; while they themselves have neither part nor lot therein, nor indeed

deed know, what the church is? And yet the hand of GOD is in this very thing! Even in this his wonderful wisdom appears, directing their mistake to his own glory, and causing *the earth to help the woman*. Imagining that they are members of it themselves, the men of the world frequently defend the church. Otherwise the wolves that surround the little flock on every side, would in a short time tear them in pieces. And for this very reason, it is not wise to provoke them more than is unavoidable. Even on this ground, let us if it be possible, as much as lieth in us, live peaceably with all men. Especially as we know not how soon GOD may call them too out of the kingdom of Satan, into the kingdom of his dear Son.

28. In the mean time let all those who are real members of the church, see that they walk holy and unblameable in all things. *Ye are the light of the world! Ye are a city set upon a hill, and cannot be hid. O let your light shine before men!* Shew them your faith by your works. Let them see by the whole tenor of your conversation, that your hope is all laid up above! Let all your words and actions evidence the Spirit whereby you are animated! Above all things, let your love abound. Let it extend to every child of man: let it overflow to every child of GOD. By this let all men know whose disciples ye are, because you love one another.

Bristol, Sept. 28, 1785.

*The JOURNAL of THOMAS COKE, Bishop of the
Methodist-Episcopal Church,*

From September 18th, 1784, to June 3, 1785.

SEPTEMBER 18, 1784. At ten in the morning we sailed from *King-road*, for *New-York*. There was hardly a breeze of wind stirring, but the tide was in our favour. My brethren and myself retired to prayer in the cabin. Almost immediately a breeze sprung up, which

which carried us with the help of the tides about a hundred leagues from *Bristol* by Monday morning. St. *Austin's* meditations were this day made no small blessing to my soul.

Sunday 19. This day we intended to give two sermons to the ship's company, but all was sickness: we were disabled from doing any thing but casting our care upon **GOD**,

Wednesday 22. This was to me a night of trial. The storm was high: the sea frequently washed the deck. My thirst was excessive, and all the sailors at work on the deck, except a few that were gone to rest. Sleep had forsaken me, but my trust was truly in the Lord.

Thursday 23. For this and the three former days we lost several leagues, being now nearer *Bristol* considerably than on Monday morning. The storms were high and frequent, and the ship obliged to tack backwards and forwards every four hours between the coasts of *England* and *France*. It appeared doubtful for some time whether we should not be obliged to take refuge in the port of *Brest*. For the five last days my brethren and myself tasted no flesh, nor hardly any kind of meat or drink that would stay upon our stomachs.

Friday 24. This morning I began to be hungry, and thought it prudent through the weakness of my body, although it was Friday, to breakfast on water-gruel without bread. This day I began to recover my strength, and employed myself in reading the life of *Francis Xavier*. O for a soul like his! But, glory be to **GOD**, there is nothing impossible with him. I seem to want the wings of an eagle, and the voice of a trumpet, that I may proclaim the gospel through the east and the west and the north and the south.

Now the Lord was pleased to hear our prayers, and the wind veered from north-west to south-west, and our ship now travelled from three to five miles an hour towards *America*.

The Lord has now given me one peculiar blessing—a place of retirement. It is so small that I have hardly room

to roll about, and there is a window in it which opens to the sea, and makes it the sweetest place under deck. Here, GOD willing, I shall spend the greatest part of my time.

Saturday 25. We have now sailed about 150 leagues towards *America*. My brethren and myself are tolerably recovered. May we improve this time of rest to the profit of our souls, and the preparation of them for the work of GOD. *A man, dangerously ill*, affords us an opportunity of visiting the sailors in the steerage, and preaching to them, through him the Lord Jesus Christ.

The captain of our ship, I believe, never swears. Nor does he suffer any of his men to game or get drunk. And though the men are, I find, like the rest of their brethren, profane to the last degree, yet, when we are upon deck, there is seldom an oath to be heard.

Sunday 26. This day we performed divine service both morning and afternoon, and the sailors, except those on immediate duty, attended. A *French* ship came hoisting her colours, and of course expecting the same compliment from ours, whilst I was enforcing the history and example of the trembling jailor converted by *Paul* and *Silas*, which not a little interrupted us. They appeared indeed to give close attention to Mr. *Whatcoat* in the afternoon, whilst he explained to them the wages of sin and the gift of GOD. But alas! I am ready to despair of our doing them any essential good. O for more faith!

Tuesday 28. For the two last days the winds were contrary, and we hardly gained a league; but now they are again favourable, and we are come about 250 leagues from *Bristol*. The sailors now attend us daily at morning prayer. For these few days past, I have been reading in my study the life of *David Brainerd*. O that I may follow him as he followed Christ, though in some things, I believe, he ran to great extremes. But his humility, his self-denial, his perseverance, and his flaming zeal for GOD, were exemplary indeed.

This morning a whale played around our ship for an hour and a half: it was a noble sight indeed. And after him, an innumerable

innumerable company of porpoises. How manifold are thy works, O GOD!

Friday, October 1. This morning I devoted to fasting and prayer, and found some degree of refreshment, and a sacred longing after more fervency and activity in the service of my GOD.

Saturday 2. Hitherto the wind had not blown from any one of the fifteen eastern points of the compass: but now a brisk gale from the east carries us *directly* to our point. We are now about 350 leagues from *Bristol*, but have probably not failed in all fewer than 700.

Thursday 7. In the morning we had a perfect calm, and the captain spread all his sails; the consequence of which was, that, a sudden squall attacking us at dinner-time, our main-mast was very near being snapt in two. The mate has been just informing me, that during the squall, and the amazing bustle in which they were, not a single oath was heard among the sailors. So far hath GOD wrought! We are now about 500 leagues on our voyage.

Sunday 10. Mr. *Whatcoat* and Mr. *Vasey* preached this day to the sailors, and I expounded in the evening: but, alas! I do not perceive that we reach their hearts; though they now attend morning and evening on the week days.

Friday 15. For many days we had contrary winds till yesterday: but within these two days we have made a considerable progress.

Monday 18. I have now waded through bishop *Hoadley's* treatises on conformity and episcopacy, 566 pages octavo. He is a powerful reasoner, but is, I doubt, wrong in his premises. However, he is very candid. In one place he allows the truth of St. *Jerome's* account of the presbyters of *Alexandria*, who, as *Jerome* informs us, elected their own bishops for 200 years, from the time of St. *Mark* to the time of *Dionysius*. In another, he makes this grand concession, "I think not an *uninterrupted line* of *succession* of regularly ordained *bishops* necessary." Page 489. In several other places he grants, that there may be cases of necessity, which may justify a *Presbyterian* ordination. But he really seems

to prove one thing, ' That it has been the *universal* practice of the church from the latter end of the lives of the apostles to the time of the reformation, to invest the power of ordination in a church-officer superior to the presbyters, whom the church, soon after the death of the apostles, called *bishop* by way of eminence, but who had no distinct name given him in the New Testament.'

Friday 22. This day, being set apart for fasting and prayer, as also Wednesday last, I finished St. *Austin's* meditations. Certainly he was a good man, however false zeal might sometimes have led him astray, or his *Manichean* principles drawn him into errors after his conversion.

We were now visited by a sparrow, which informed us we were not a great way from land. She probably came from *Newfoundland*.

My brethren and I spend a couple of hours or thereabouts in reading together in the evenings. The captain and his son and the mate sometimes listen to us with great attention.

The Lord has, I trust, now given us one soul among the sailors; that of *Richard Hare*. His mother lived in *Stepney*, and was a member of our society. I believe, he is in a measure awakened, blessed be GOD, by our ministry in this ship.

Sunday 24. I never in my life beheld so beautiful a sky as this morning a little before sun-rise; so beautiful a mixture of colours, and so fine a fretwork. I don't wonder that the poor heathens worship the sun.

During our afternoon-service, whilst I preached my farewell-sermon, the people listened with great attention. And now, I think, I am free from their blood.

This afternoon we spoke to a brig bound for *London*.

Wednesday, November 3. We are now safely arrived at *New-York*, praised be GOD, after a very agreeable passage. We inquired for the Methodist preaching-house, and a gentleman, who I afterwards found had no sort of connexion with us, led us to our friend *Sands*, where we make our abode in a most comfortable manner.

I have opened Mr. *Wesley's* plan to brother *Dickins*, the travelling-preacher stationed at this place, and he highly approves of it, says that all the preachers most earnestly long for such a reformation, and that brother *Asbury*, he is sure, will consent to it. He presses me earnestly to make it public, because, as he most justly argues, Mr. *Wesley* has determined the point, though Mr. *Asbury* is most respectfully to be consulted in respect to every part of the execution of it. By some means or other, the whole continent, as it were, expects me. Mr. *Asbury* himself has for some time expected me.

This evening I preached on *the kingdom of GOD within*, to a serious little congregation, the notice being very short. Thursday 4. This morning (at six o'clock, in compliance with the desire of some of our friends) I preached on "As the hart panteth," &c. and had very near as many, I think, as on the evening before.

Friday 5. This morning I enforced on the people the example of the *Rechabites*: last night the necessity of being sealed with the spirit of promise. In the afternoon I set off for *Philadelphia*. Saturday 6. I arrived at *Philadelphia*, and was received most kindly by brother *Baker*, merchant, in *Market-street*. Sunday 7. This day I preached in the morning and afternoon in *St. Paul's church*, at the desire of Dr. *Magaw*, and in the evening to a large congregation in our own chapel; on the necessity of the witness of the Spirit; after preaching, I opened to the society our new plan of church-government: and I have reason to believe, that they all rejoice in it.

Friday 12. I preached at the *Cross-Roads* in the state of *Delaware*, to a simple-hearted people. But there is no morning-preaching. Brother *Whatcoat* had almost as many to hear him in the morning, as I had in the evening. On my journey to this place, we were most sumptuously entertained at an inn *gratis*. The landlady has certainly some love for the people of GOD. Saturday 13. I was most kindly entertained at the house of Mr. *Basset*. The place where he lives, is called *Dover*: he is not in society, but

is building us a large chapel. Here I met with an excellent young man *Freeborn Garretson*. It was this young man (though but just come out into the work) who joined himself to Mr. *Asbury*, during the dreadful dispute concerning the ordinances, and bore down all before him. He seems to be all meekness and love, and yet all activity. He makes me quite ashamed, for he invariably rises at four o'clock in the morning, and not only he, but several others of the preachers: and now blushing I brought back my alarm to four o'clock.

Sunday 14. Brother *Whatcoat* had a very good congregation in the court-house at six in the morning. About ten o'clock we arrived at *Barret's* chapel, so called from the name of our friend who built it, and who went to heaven a few days ago. In this chapel, in the midst of a forest, I had a noble congregation, to which I endeavoured to display the blessed Redeemer, as our wisdom, righteousness, sanctification and redemption. After the sermon, a plain, robust man came up to me in the pulpit, and kissed me: I thought it could be no other but Mr. *Asbury*, and I was not deceived. I administered the sacrament after preaching, with the aid of brother *Whatcoat*, to, I think, five or six hundred communicants, and afterwards we held a love-feast. It was the best season I ever knew, except one at *Charlemount*, in *Ireland*. After dining in company with eleven of the preachers at our sister *Barret's*, about a mile from the chapel, I privately opened our plan to Mr. *Asbury*. He expressed considerable doubts concerning it, which I rather applaud than otherwise; but informed me that he had received some intimations of my arrival on the continent; and as he thought it probable I might meet him on that day, and might have something of importance to communicate to him from Mr. *Wesley*, he had therefore called together a considerable number of the preachers to form a council; and if they were of opinion that it would be expedient immediately to call a conference, it should be done. They were accordingly called, and after debate, were unanimously of opinion that it would be best immediately to call a conference

rence of all the travelling-preachers on the continent. We therefore sent off *Freeborn Garretson* like an arrow, the whole length of the continent, or of our work, directing him to send messengers to the right and left, and to gather all the preachers together at *Baltimore*, on *Christmas-Eve*. Mr. *Asbury* has also drawn up for me a route of about 800 or a 1000 miles in the mean time, which, GOD willing, I shall punctually fulfil. (He has given me his black (*Harry*) by name and borrowed an excellent horse for me.) I exceedingly reverence Mr. *Asbury*: he has so much simplicity, like a little child; so much wisdom and consideration; so much meekness and love; and under all this, though hardly to be perceived, so much command and authority; that he is exactly qualified for a primitive bishop. He and I have agreed to use our joint endeavours to establish a school or college on the plan of *Kingwood-school*. One of our American preachers (brother *Tunnell*) has been this year at *St. Christopher's*, in the *West-Indies*, for his health, and the people liked him so well, that they offered him £. 150 per ann. a horse, a room, and a slave, if he would stay among them; but he refused. I baptised here about 30 or 40 infants and seven adults. We had indeed a precious time at the baptism of the adults.

I am now convinced that the preachers cannot preach in the mornings early except in the towns which are very thinly scattered. Nay, they can seldom preach in the evenings. The middle of the day, even upon the week-days, is their general time of preaching throughout the whole continent, except in the large towns.

My whole plan, except one day, leads me to preach in the middle of the day; and *then only*, in general.

White's chapel, Kent-county, state of Delaware, Tuesday 16. I am now at the house of our brother *W—*, who is chief-justice of the court of common pleas, and general steward of the circuit. I preached here to a moderate congregation, and baptized many children.

[*To be continued.*]

Poetry.

A FAREWELL TO THE WORLD.

WHILE sickness rends this tenement of clay,
 Th' approaching change with pleasure I survey,
 O'erjoy'd to reach the goal with eager pace,
 E'er my slow life has measur'd half its race.
 No longer shall I bear, my friends to please,
 The hard constraint of seeming much at ease,
 Wearing an outward smile, a look serene,
 While piercing racks and tortures lurk within.
 Yet let me not, ungrateful to my GOD,
 Record the evil, and forget the good.
 For both I humble adoration pay,
 And bless the Power who gives and takes away :
 Long shall my faithful memory retain,
 And oft recall each interval of pain.
 Nay, to high heaven for greater gifts I bend ;
 Health I've enjoy'd, and I had once a friend.
 Our labour sweet, if labour it might seem,
 Allow'd in season the instructive scene :
 Yet here no lewd or useles wit was found ;
 We pois'd the wav'ring sail with ballast found,
 Learning here plac'd her richer stores in view,
 Or wing'd with love the pleasing minutes flew.

Nay, yet sublimer joys our bosoms prov'd,
 Divine benevolence, by heaven belov'd :
 Wan, meagre forms, torn from impending death,
 Exulting, blest us with reviving breath.
 The shiv'ring wretch we cloath'd, the mourner cheer'd,
 And sickness ceas'd to groan, when we appear'd.

Unask'd,

Unask'd, our care assists with tender art
Their bodies, nor neglects th' immortal part.

Sometimes in shades, impierc'd by *Cynthia's* beam,
Whose lustre glimmer'd on the dimpled stream,
We wander'd innocent through sylvan scenes,
Or tripp'd, like fairies, o'er the level greens.
From fragrant herbage, deck'd with pearly dews,
And flow'rets of a thousand diff'rent hues,
By wafting gales the mingling odours fly,
And round our heads in whisp'ring breezes sigh.
Whole nature seems to heighten and improve
The holier hours of innocence and love.
Youth, wit, good-nature, candour, sense, combin'd
To serve, delight, and civilize mankind;
In wisdom's love we every heart engage,
And triumph to restore the golden age.

Now close the blissful scene, exhausted muse!
The latest blissful scene, that thou shalt chuse:
For now in life, what joys for me remain,
Save one dear wish, to balance every pain,
To bow my head, with grief and toil oppress'd,
Till borne by angel-bands to everlasting rest.

It is but justice to her memory, to observe, that she was
at rest, before she went hence; being for some years a wit-
ness of that *rest, which remains even here for the people of*
GOD.



The BEGGAR and the DIVINE.

[By *Dr. Byron.*]

IN some good books one reads of a divine,
Whose memorable case deserves a line;
Who, to serve GOD the best and shortest way,
Pray'd for eight years together every day,

That

That in the midst of doctrines and of rules
 However taught, and practis'd by the schools,
 He would be pleas'd to bring him to a man
 Prepar'd to teach him the compendious plan.

He was himself a *doctor*, and well read
 In all the points to which divines were bred ;
 Nevertheless he thought, that what concern'd
 The most illiterate, as well as learn'd,
 To know and practise must be something still
 More independent on such kind of skill :
 True christian worship had, within its root,
 Some simpler secret, clear of all dispute ;
 Which, by a living proof that he might know,
 He pray'd for some practitioner to show.

One day possess'd with an intense concern
 About the lesson which he sought to learn,
 He heard a voice that founded in his ears——
 “ Thou hast been praying for a man eight years ;
 Go to the porch of yonder church, and find
 A man prepar'd according to thy mind.”

Away he went to the appointed ground ;
 When, at the entrance of the church, he found
 A poor old beggar, with his feet full sore,
 And not worth two-pence all the clothes he wore.
 Surpris'd to see an object so forlorn——
 My friend, said he, I wish thee a good morn,——
 “ Thank thee,” replied the beggar, “ but a bad
 I don't remember that I ever had.”——

Sure he mistakes, the doctor thought, the phrase——
 A fortune good befall thee all thy days !
 “ Me,” said the beggar, “ many days befall,
 But none of them unfortunate at all.”——
 GOD blefs thee ! answer plainly, I request——
 “ Why, plainly then I never was unblest.”——

Never ?

Never? Thou speakest in a mystic strain,
Which more at large I wish thee to explain.—

“ With all my heart.—Thou first didst condescend
To wish me kindly a good morning, friend;
And I replied, that I remember'd not
A bad one ever to have been my lot:
For, let the morning turn out how it will,
I praise my GOD for every new one still.
If I am pinch'd with hunger or with cold,
It does not make me to let go my hold:
Still GOD I praise.—Hail, rain, or snow, I take
This blessed cordial, which has pow'r to make
The foulest morning, to my thinking, fair;
For cold and hunger yield to praise and pray'r.
Men pity me as wretched, or despise;
But whilst I hold this noble exercise,
It cheers my heart to such a due degree,
That every morning still is good to me.

“ Thou didst, moreover, wish me lucky days,
And I by reason of continual praise,
Said that I had none else; for come what would
On any day, I knew it must be good,
Because GOD sent it; sweet, or bitter, joy,
Or grief, by this angelical employ
Of praising him, my heart was at its rest,
And took whatever happen'd for the best;
So that by sweet experience I can say
I never knew of an unlucky day.

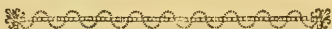
“ Then didst thou pray—GOD blest thee!—and I said,
I never was unblest; for being led
By the good Spirit of imparted grace,
To praise his name, and ever to embrace
His righteous will, regarding that alone,
With total resignation of my own,
I never could, in such a state as this,
Complain for want of happiness or bliss;

Resolv'd in all things, that the will divine,
The source of all true blessing, should be mine."

The doctor learning from the beggar's case
So great an instance of the pow'r of grace,
Propos'd a question, with intent to try
The happy mendicant's direct reply——
"What wouldst thou say," said he, "should GOD think fit
To cast thee down to the infernal pit?"

"He cast me down! He fend me into hell!
No——He loves me, and I love him too well:
But put the case he should, I have two arms
That will defend me from all hellish harms;
The one *humility*, the other *love*;
These I would throw below him, and above.
One under his *humanity* I'd place,
His *Deity* the other should embrace;
With both together I would hold so fast,
That he should *go* wherever he would *cast*.
And then whatever thou shalt call the sphere,
Hell if thou wilt, is heaven if he be there."

Thus was a great divine (whom some have thought
To be the justly fam'd *Taulerus*) taught
The holy art, for which he us'd to pray,
That to serve GOD the most compendious way,
Was to hold fast a loving, humble mind,
Still praising him, and to his will resign'd.



Written in MAY; after a seasonable Shower of Rain.

HOW chang'd the face of nature shews!
How gay the rural scene!
A fairer bloom the flowers disclose;
The meads a livelier green.

While beauty clothes the fertile vale,
 And blossoms on the spray,
 And fragrance breathes in ev'ry gale,
 How sweet the vernal day !

And hark! the feather'd warblers sing !
 'Tis nature's cheerful voice :
 Soft music hails the lovely spring,
 And woods and fields rejoice.

How kind the influence of the skies !
 These showers with blessings fraught,
 Bid verdure, beauty, fragrance rise,
 And fix the roving thought.

O let my wondering heart confess,
 With gratitude and love,
 The bounteous hand that deigns to bless
 The garden, field, and grove.

That bounteous hand my thoughts adore,
 Beyond expression kind,
 Hath sweeter, nobler gifts in store
 To bless the craving mind.

That hand, in this hard heart of mine,
 Can make each virtue live ;
 And kindly showers of grace divine
 Life, beauty, fragrance give.

O GOD of nature, GOD of grace !
 Thy heav'nly gifts impart ;
 And bid sweet meditation trace
 Spring blooming in my heart.

Inspir'd to praise, I then shall join
 Glad nature's cheerful song :
 And love, and gratitude divine,
 Attune my joyful tongue.

THE
Arminian Magazine,

For JUNE 1789.

The Examination of TILLENUS before the Triers; in order to his intended Settlement in the Office of a Public Preacher in the Commonwealth of Eutopia.

[*Wrote by one who was present at the Synod of Dort.*]

[*Concluded from page 210.*]

Mr. Simulans. **S**EEING it hath pleased GOD to keep his immutable decrees, as well that of *reprobation*, as that of *election*, locked up in the secret cabinet of his own unfearchable counsel, we are to govern our judgment by the *rule of charity*, which *believeth all things, and hopeth all things*, 1 Cor. xiii.

Tilenus Tentatus. It is not the *judgment of my charity*, but the *certainty of my faith*, that must give me comfort in this particular. The *judgment of charity* is a good standing measure betwixt man and man: but it is not current betwixt man and his own conscience; much less betwixt him and GOD. If Christ died only for a *few* particular persons, and all the promises made in him, belong to those *few* only! unless I could find some mention of my name amongst them, or receive some *revelation* from heaven to that effect, how can I with any certainty build my faith upon it, that I am one of them?

Mr. *Take-o'-Trust*. We are bound to think every one is of the number of the *elect*, till it appears to the contrary.

Tilenus

Tilenus Tentatus. I am beholden to you, that, waving the severity of your reason, you will make use of a charitable supposition to flatter me into an opinion, that I am one of that *little flock* for which Christ died. But there is nothing can comfort me, but a full and certain persuasion, that I am one of them; which you will never be able to work in me, unless you can find some particular and undeniable evidence of my interest in him.

Mr. *Indefectible.* You should reflect upon your former experience of GOD's gracious work in you. That spirit of adoption sent out into the hearts of GOD's elect, *to bear witness to their spirits*; though he may become *silent*, and not speak peace to them in such an audible language of comfort, yet *he abides with them for ever.*

Tilenus Tentatus. Some comfortable apprehensions might be kindled in these bosoms that have been warmed with heavenly experiencies, if they were not all overcast and darkened again by other black clouds, which some of your greatest *divines* have spread over them. For Mr. *Calvin* (Inst. lib. iii. cap. 2. §. 10, 11.) saith, "That the heart of man hath
" so many starting holes, and secret corners of vanity and
" lying, and is cloathed with so many colours of guileful
" hypocrisy, that it oftentimes deceiveth itself: and besides,
" experience sheweth, that the reprobates are sometimes
" moved with the same feelings that the elect are, so that in
" their own judgment they nothing differ from the elect."

Mr. *Know-little.* You are to consider that all the *elect* are not called at the same hour.

Tilenus Tentatus. I should not stand upon the hour; I could be content that GOD may take his own time to call me, if you could, in order to my present comfort, insure me, that I shall be called, though it be but at the hour of death: but this is that, I am afraid you have no grounds for.

Mr. *Take-o'-Trust.* You may be confident, that Christ died for you, and that you have an interest in him, if you can believe it.

Tilenus Tentatus. I would desire to ask but these two questions. 1. Whether this comfort be applicable to all and every

every sick and afflicted person? And, 2. Whether it be grounded upon the truth? For if it be not to be applied unto all, I may be amongst the excepted persons, and so am not concerned in it; or, if it be not grounded upon the truth, you offer me a delusion instead of comfort.

Mr. *Take-o'Trust*. It is applicable unto all, and every one, and grounded upon the unquestionable truth of the holy gospel.

Tilenus Tentatus. If it be applicable to all, and every one, and grounded upon the truth; that is, as I conceive, a truth *antecedent* to their believing; then it follows undeniably, that Christ died for all in general, and for every one in special; (else how can the comfort of this doctrine be so applied to them, as you would have it?) But if your meaning be, that it will become true to me, or any other person, [*that Christ died for us,*] by that *act* of faith which you would have me or any such other person, give unto your speeches; then you run into a manifest absurdity, maintaining, that the *object* of faith, or the thing proposed to be believed, doth receive its *truth* from the *act* of the believer, and depend upon his consent; whose faith can no more make true, that which in itself is false, than make false by his unbelief, that which in itself is true. Well may the *infidel* deprive himself of the fruit of Christ's death; but he cannot bring to pass, by his unbelief, that he hath not suffered it, as a proof of his love to mankind. On the other side, the believer may receive benefit from the death of Christ, but his *act* of faith doth not effect, but necessarily suppose that death as suffered for him, before it can be exercised about it or lay hold upon it. Nay, my believing is so far from procuring Christ's death for me, that, on the contrary, our great divines do maintain, That I cannot have faith, unless it be procured for me by the merits and death of Christ. And because I cannot find this faith in me, I may conclude he hath not procured it for me, and consequently that he hath not died for me; and this is the ground of all my trouble.

Dr. Johnson: The Constitution would not have been the result of a struggle between the states and the federal government, but the result of a compromise between the states and the federal government. The Constitution was not the result of a struggle between the states and the federal government, but the result of a compromise between the states and the federal government.

John Jay: The Constitution would not have been the result of a struggle between the states and the federal government, but the result of a compromise between the states and the federal government. The Constitution was not the result of a struggle between the states and the federal government, but the result of a compromise between the states and the federal government.

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that grace, which is absolutely necessary to work an effectual change in them? And resolve, that it were therefore fit, that all preachers (forbearing to importune the weak creature to attempt any of those mere impossibilities) should direct their admonitions to GOD alone, that he would (perform what is his work only, that is,) *convert, correct, provoke* and *comfort* them, by such an *invincible* arm of efficiency as cannot be resisted?

The benefit of the word preached being thus totally evacuated by these doctrines, we shall find no more use or comfort in the sacraments, but so far as we can observe, the very same ministers, in the very administration of them, to overthrow their own doctrine. For to every one they *baptize*, they apply the promises of the covenant of grace, contrary to their own tenet, which is, that they belong not at all to the reprobates. Likewise the *Lord's supper* is given to all, with the assurance Christ died *for all* them that receive it, though their own tenet is, that he no way died for them who receive it *unworthily*, and to their condemnation; whose number is not small among our reformed congregations, even by their own confession. What more? The very exercises of prayer, wherein the pastor and the flock are joint petitioners, shall be found of no use or comfort unto either, since they all are either elect or reprobate; for the *elect* obtain no new thing by this means, if GOD hath written them (as the synod says) from all eternity in the book of life, without any relation to, or consideration of, their faith and prayers; and if it is impossible they should be blotted out of it. And the reprobates can never cause themselves to be enrolled therein by any exercises of faith or prayers, any more than they are able to disannul the immutable decree of GOD.

Gentlemen, I shall trouble you no further, but only to desire you to ponder those many prejudices that lie against such a religion, as is rather repugnant than operative to the conversion of an infidel, the correction of the carnal, the quickening of the careless, and the consolation of the afflicted. And if the doctrine delivered by the divines of
that

that synod doth frustrate the preaching of the word, the use of the sacraments, and the exercise of prayer, if it overthrows the sacred function of the ministry, (which consists in the faithful administration of wholesome doctrine and good discipline) and gives such a total defeat to the whole design of the divine ordinances; I hope you will, out of your great piety and prudence, not think it reasonable, to make the profession of such faith or doctrine your *Shiboleth*, to discern your examiners, and pass them in the account of the godly ministers.

Dr. *Absolute*.

Mr. *Fatality*.

Mr. *Fry-babe*.

} Withdraw, withdraw, withdraw.

Dr. *Absolute*. Brethren, what think you of this man, now you have heard him discover himself so fully?

Mr. *Fatality*. The man hath a competent measure of your ordinary un sanctified learning. But you may say, he hath studied the ancient fathers, more than Mr. *Calvin* and Mr. *Perkins*: and alas! they threw away their enjoyments, and their lives too, some of them, for they knew not what; they understood little or nothing of the divine decrees, or the power of grace and godliness. This great light was reserved for the honour of after ages.

Mr. *Efficax*. He may be an honest moral man; but I cannot perceive that he hath been much acquainted with sin, or sensible of the nature of repentance. I confess, for my own part, I was never much taken with these *Obadiahs*, that cry, *I thy servant fear the Lord from my youth* [1 Kings xviii. 12.] Give me your experimental divines. The burnt child will dread the fire: and as *Jude* adviseth, *will have compassion upon their brethren, and will save them with fear, using a holy violence to pluck them out of the burning*. I remember Mr. *Calvin* confesseth, in an epistle to *Bucer*, "that he had a great conflict with that wild beast of impatience that raged in him, and that it was not yet tamed." He would frequently reproach his brethren (especially if they dissented from him in the matter of predestination) by the name of knave, and dog, and satan. And he so vexed the

spirit of *Bucer*, that he provoked the good mild man to write thus to him: *Judicas prout amas, vel odisti: amas autem vel odisti, prout libet.* That his judgment was governed by his passions of love and hatred, and these by his lust. And for his bitter speeches, *Bucer* gave him the title of a fratricide. The reverend *Beza* confesseth also of himself, "That for the space of fifteen years together, wherein he taught others the ways of righteousness, himself trod neither in the way of truth, nor bounty, nor sobriety; but stuck fast in the mire [of sin.]" Men that have had trial of the powerful workings of sin and grace, and been brought upon their knees (like the great apostle) with a bitter complaint, O wretched man that I am! these are your divines!

Dr. Absolute. Have any of you any more objections against him?

Mr. Indefectible. He holds the possibility of the faints apostacy, notwithstanding the decrees and promises of GOD to the contrary, and concludes *David's* adultery and murder to be wilful wasting, deadly sins, and inconsistent with the state of regeneration: so that should a *godly man* through the frailty of the flesh suffer the like infirmity, he would be ready to discourage and grieve his spirit, telling him he had forfeited his interest in GOD's favour.

Mr. Narrow-grace. What was worse than that, he flouted the *divines* of the *synod*; saying, if their doctrine were well improved, it would prove an *antidote* against the power of *death*, and teach a man how to become immortal, even in this life. He said, if the elect cannot be cut off in the state of impenitency, notwithstanding they fall into most grievous sins; then let them but abandon themselves to some horrid lust, or course of impiety, and they shall be sure to be immortal.

Chairman. Gentlemen, what say you to Mr. *Tilenus*? Do you approve of him as a man fitly qualified for the ministry?

Mr. Fatality.

Mr. Preterition.

Mr. Indefectible.

and the rest.

} No, by no means do we like his principles.

Call him in.

Chairman. Sir, the *commissioners* are not satisfied with your *certificate*. You may be a godly man, we do not deny; but we have not such assurance of it, as we can build upon, and therefore we cannot approve of you for the ministry; and that you may be at no more expence of purse or time in your attendance, we wish you to return home, and think upon some other employment.

Tilenus. Sir, I could wish I might be acquainted with the reason of this my *reprobation*, unless the *decree* that governs your *votes* or proceeds from them, be *irrespective*. I think, I am not so ill beloved amongst the most learned of the *godly clergy*, (though differing a little in judgment from me) but I can procure a full *certificate* from the *chief* and most *moderate* of them.

Chairman. That is not all the matter we have against you; what have we to do with moderate men? We see your temper and want of modesty in that expression, and therefore you may be gone.

Tilenus. Then, *gentlemen*, I shall take my leave, and commend you to more sober counsels and resolutions.

[*End of the Examination of Tilenus.*]

A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS in the WORLD, in respect of GOD'S ETERNAL DECREES.

By THOMAS GOAD, D. D.

[*Wrote about the Year 1620.*]

To the READER.

Christian Reader,

THIS piece was the only remain of that reverend divine, whose name is prefixed to it. It came to my hands by buying some of the books of his deceased amanuensis. I need make

no encomium either of the author, or the work; the one was very well known to, and is still remembered by some; and the worth of the other needs not beg our commendation. The author was one of the most eminent divines at the Synod of Dort, when the subject-matter of this discourse was in contest. Whether our author was then of that judgment, which he declares here, I am not certain. However, if his after thoughts inclined him to truth, we have reason to bless the GOD of truth for the discovery. And I heartily wish, that all men, who are entangled in the briars of these prickly disputations, as our reverend author calls them, would lay aside all prejudice, and yield to scripture and reason.

Thy Friend and

Servant in Christ,

J. G.

A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS.

1. **T**HE sum of the controversy is this: *Whether all things that ever have or shall come to pass in the world, have been, or shall be effected necessarily, in respect of an irresistible decree, by which GOD hath everlastingly determined, that they should inevitably come to pass?*

2. *Whether many things have not been done contingently, or after such a middle manner between impossibility of being, and necessity of being, that some things which have been, might as well not have been, and many things which have not been, might as well have been, for aught GOD hath decreed to the contrary?*

An happy composing of this intricate controversy will be of excellent use, not only in guiding us safe through the briars of these prickly disputations of *predestination, free-will, the cause of sin, &c.* but likewise in easing us of many scruples and perplexing cases, which daily arise in our minds, concerning GOD's *special* decrees and *particular* providence, in respect of the passages of our life.

I purpose

I purpose to carry such an equal eye to brevity and perspicuity, that the reader shall have no just cause to say, that I am either obscure or tedious.

I have already divided the main question into two particular *queries*. Many divines have subscribed to the first *query*: maintaining, that whatsoever any creature doth, *man or beast, plants or inanimate elements and meteors*, GOD from all eternity hath *decreed* that they should *necessarily* do it; so that a man doth not so much as spit without a decree: yea, *they say*, that there falleth not so much as a *drop* of rain, or ariseth a *blast* of wind, without the command of GOD.

Others have subscribed to the *second*; teaching that as some things are *impossible*, and cannot be; some things *necessary*, and cannot but be; so GOD in his wisdom hath *poised* some things in such an equal *possibility* of being or not being, and left it to his creatures *choice* to turn the *scale*, that in respect of him they fall out *contingently*; it being as possible for his creatures to have *omitted* them, as to have done them.

I have a good while *halted* between these two opinions; I have hovered over them, to see where I had best to light. Sometimes I have sent out my assent like *Noah's* dove, but she speedily withdrew back again, till at length, finding better entertainment amongst this *second* company, she hath returned at last with an *olive-branch* in her mouth.

The arguments, by which *truth* first courted, and at last *ravished* my assent, are those which both *confirm* the second, and *confute* the first opinion.

The first manifestly discovers an *heathenish* error lurking *implicitly* therein. Our adversaries indeed disallow and heartily dislike it: but if that error be *paganism*, their opinion is little better, which I prove thus: it was the conceit of the ancient *Stoics*, that all things were brought to pass by an inevitable *destiny*, all things falling out by *fatal* necessity in spite of men, and, according to the *poets*, of GOD also. Now do not our *opposites* in this *controversy* impose a *fatal* necessity on all things? Yea, they go further

ther in this point than some *Stoics*; for, though *they* subjected the *ends* to irrefistible *destiny*, yet they supposed the *means* by which a man might, though vainly, endeavour to *cross* those ends, were in man's *choice*. But our *opposites* impose a *necessity* on all things whatsoever, not only upon *ends*, but also upon the *means*. For example; according to their doctrine, GOD hath not only decreed that I shall, or that I shall not escape this *infection*, but he hath also decreed that I shall, or shall not *use* the *means* to escape it. So that all the *absurdities* that dog the *stoical* dream of *fatal* necessity at the heels, are *inseparable* attendants of this opinion. For I may not only say, if I shall *die* of the *infection*, I shall; if I shall *not* die, I shall *not*; and therefore I need not use *means* to avoid it: but also, if I must use *means*, I must; if I must not, I must not: seeing GOD's decree *necessitateth* as much to *use* or *omit* the *means*, as to obtain or lose the *end*. For if their opinion be true, all things whatsoever, *end* or *means*, of little or great moment, come to pass *necessarily* or *unavoidably*, by reason of GOD's eternal *decree*.

Here they have two *evasions*. The first is this: albeit *say they*, GOD hath most certainly *determined* what shall, or what shall not be done concerning us; yet his *decree* is hid from us, and we must use *ordinary* means for the obtaining of such and such *ends*, keeping on the ordinary course which he hath *revealed* to us.

See the vanity of this shift; our *opposites* teach, that whatever GOD hath *decreed* shall be *done*, and whatsoever is *omitted* shall be *undone*. If therefore GOD hath determined that we should not use such and such *means*, it is *impossible* for us to use them; if he hath *decreed* that we should, it is *impossible* that we should *omit* them. And therefore it is *ridiculous* to say, that although GOD, in his *secret* will, hath determined that we should not do such a thing, yet we are to do it. Seeing his *decree*, though it be *secret*, yet will have its *effect*; and it is absolutely *impossible* we should do that, which GOD hath *determined* we shall not do.

However,

However, say our opposites, our opinion is far from stoicism; for the Stoics thought, that all things came *inevitably* to pass, by reason of an *indissoluble* chain and connexion of *natural* causes. But we teach, that all events are *irresistibly* necessary, by reason of GOD's everlasting *decrees*, and his *omnipotency* executing them.

This reason is so poor a one, that I am more troubled to wonder at it, than to confute it. Yet, that I may satisfy it distinctly, I will divide the opinion of the Stoics into two particular tenets.

1. They hold, that all things come to pass *inevitably*.

2. That the reason of this *inevitableness* of events is, an unchangeable connexion of *natural* causes.

Our opposites stiffly maintain the former of the tenets. Now let the reader observe, that the most prodigious absurdities, accompanying this stoical error, follow the first part of their opinion, though sequestered from the second. For if all things come to pass unavoidably, what need I care what I do? Yea, if I shall care, I shall care, whether I will or no. And a thousand the like horrid conceits follow the opinion of the *necessity* of events, whatsoever we make to be the cause of this necessity.

It is a great point of *Turkish* divinity at this day, that all things are done *unavoidably*; and they with our opposites, make GOD's will to be the cause of this unavoidableness; and therefore they judge of GOD's pleasure or displeasure by the events. Yet there is no christian but abhorreth this *turcism*, and gives it no better entertainment than *anathema maranatha*.

It is apparent therefore, that, albeit our adversaries are christians, yet in this point their opinion is guilty both of *stoicism* and *turcism*.

Again, if we consider the second part of the Stoics opinion, we shall perceive, that the opinion which we confute, cannot be minced, but that it will be complete stoicism. The Stoics thought the connexion of causes to be the cause of the *necessity* of events, it is true: but what did they think to be the connexion of causes? Doubtless the eternal laws

laws of nature, which they supposed to be a Deity. It is very probable, they thought the *fates* to be but nature's laws: but whatsoever they meant by the *fates*, it is evident, they made their *decrees* to be the cause of the connexion of causes. How often read we both in philosophers and poets, of *fatorum decreta*, the *decrees of the fates*? Yea the word *fatum* itself is as much as a *decree*. Well then, to apply: do not our adversaries, in this point, suppose an inviolable linking of all things together, one *necessarily* following in the neck of another? Do they not make the *cause* of this linking to be GOD's irresistible decree? Do not they then defend complete stoicism? What part of stoicism do they disclaim? Do they not maintain *inevitable* necessity? Do they not teach an indissoluble connexion of all things? Do they not believe the divine decrees to be the cause of this connexion? Certainly they must needs confess themselves Stoics in this point, unless we will give them leave to grant the premises, and deny the conclusion. I know the Stoics had mis-conceits concerning the deities, as accounting those to be deities which are not, whose decrees they made the causes of all things. But these were the common errors of *paganism*, and are besides the point in hand. And truly, these set aside, I see not wherein our adversaries differ from the Stoics. I have prosecuted this argument more copiously, because I think verily, there are few opinions which have a greater retinue of erroneous consequences, than this of the unavoidable *necessity* of events. Some of them may make one *laugh*, and some of them may make one *tremble*. I omit the former, because they are obvious to every man's conceit; and I would not willingly make sport of so serious a matter. Of the last sort I will specify one in a second argument.

That opinion, which being admitted maketh GOD the author of sin, is gross and erroneous, that I may say no worse; but so, I speak it with horror, doth the opinion of our opposites. I know many of them are real christians; and as they abhor stoical errors, so they hold this damnable doctrine (which is worse than ever any *heretic* held, which transformeth

transformeth GOD into a devil) to be most accursed: yet so the case standeth, that as the error of *fatal necessity*, so this of the *cause of sin*, fatally followeth their opinion; which I prove thus.

They teach, that nothing is done in the world, or can be done, but what GOD hath *decreed* to be done. Now it is too certain, that three quarters of the things which are done in the world are *sins*: therefore, according to this opinion, GOD is the principal *cause* of sins, devils and men are but his *instruments*.

The usual answer is, that GOD is the cause of all the *actions* that are sinful, but not of the *sinfulness* of the actions; of all our *works*, but not of our *obliquities*; as one that rides upon a halting jade is the cause of her *motion*, and yet not of her *halting*:

It is a hard case, when they have but one frivolous distinction, to keep GOD from *sinning*. Might I here, without wandering, discourse of the nature of sin, I could prove *sin* itself to be an *action*, and confute this groundless distinction that way; but I will keep myself as much to the purpose as I can.

That which is a *principal* cause of any action, is a cause of those *events*, which accompany that action *necessarily*. This rule is most certain. Therefore if GOD by his decrees force us to those actions, which cannot be done without sin, GOD himself, I am afraid to rehearse it, must needs be guilty of sin. If GOD decreed that *Adam* should *unavoidably* eat the forbidden fruit, seeing the *eating* of the fruit, which he had forbidden, must needs be with a gross obliquity, I do not see how this distinction will justify GOD; for *Adam* sinned because he *ate* the fruit that was forbidden: but they say, GOD *decreed*, that he should eat the fruit which was forbidden, *necessarily* and *unavoidably*. The conclusion is too blasphemous to be repeated.

The reader may see, how well that common distinction holdeth water; yea, if this nicety were found, man himself might prove, that he committed no murder, though he stabbed the dead party to the heart; for at his arraignment he

might tell the judge, that he did indeed thrust his dagger into his heart, but it was not *that* which took away his life, but the extinction of his natural heat and vital spirits. Who seeth not the frenzy of him, who should make this apology? Yet this is all our adversaries say for GOD. They say, "His *decree* was the *cause* that *Adam* took the fruit, and "put it into his mouth, and ate that which he had commanded he should not eat." Yet they say, "He was not "the cause of the transgression of the commandment."

The example of the halting jade is a mere impertinency; for suppose it were, as it is not, applicable to us, who halt naturally; yet *Adam*, before this action, was sound, and therefore GOD, *necessitating* him to such an inconveniency, dealt with him as if one should drive a lusty nag into rough passages, where he must needs break his legs. Neither is it, as I said, applicable unto us the *lame* posterity of *Adam*; for he who rideth an horse that was lame before, although he be not a cause of the impotency which he findeth in the horse, yet in urging him to motion, he is now a cause of the *actual* imperfection in the motion, and so perhaps a cause of increasing the impotency for the future; though he were not the cause of his lameness, yet he is of his limping at that time. Let the horse stand still, and see whether he will halt or no. Indeed, if the horse go of himself, then the rider is no cause of his halting. And so we may say, that all our haltings are from ourselves, without any insigation from GOD.

I know our opposites have another shift, teaching, that GOD useth to punish one sin by making us commit another; so that, although we *sin*, he doth but *punish*.

Albeit I do not believe this to be true, yet I abstain at this time from examining it, because it weakens not my argument about *Adam*; for his sin was the first that ever he committed, and the original of all that ever followed; and therefore, if GOD's decree was the cause that he ate the forbidden fruit, as our adversaries teach, it is apparent whom they make the author of all sin. These two arguments, well scanned, are sufficient to make any afraid of
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that opinion, which believeth all things to come to pass *necessarily*, by reason of GOD's *irresistible* decree.

Moreover seeing it is clogged with such monstrous consequences, methinks, our opinion should be far more amiable, which giveth no countenance to such hideous misshapen errors.

Now I proceed to the confirmation of our opinion, concerning the contingency of some events in respect of GOD, by two arguments more.

The first is this, that GOD hath decreed, that all his creatures should *ordinarily* work according to their several kinds and endowments, by which he in the creation distinguished them. For illustration, they may be ranked into three several forms.

In the lowest stand the mere natural agents, inanimate and senseless creatures. To these GOD hath given certain instincts and inclinations, by which they are determinately swayed to these or those certain effects and operations, unless they are outwardly hindered; for *heavy* bodies cannot chuse but *descend*, *fire* cannot chuse but *burn*.

In the second stand the sensitive creatures, four-footed beasts, fowls, and fishes. To these GOD hath given sense and knowledge, to discern what is good for their nature, and what is bad; and amongst divers goods, to prefer that which is best. He hath given them also a free appetite, or a kind of sensitive will, by which they may either *freely* prosecute, or avoid, such objects as they like or dislike; not *determinately* tied to this or that operation, as the other were. A *stone* cannot chuse but descend; but a *beast* may as well go up hill as down.

In the upper form are men, reasonable creatures, whom GOD hath made more *voluntary* than the other, by giving them greater *freedom* of choice, and presenting unto their more elevated knowledge a great variety of objects. Now, without doubt, GOD thus distinguished his creatures in abilities and faculties, that they might operate in their several kinds; that the *natural* agents might work *naturally*, the *voluntary*, *voluntarily*. The truth of all this no man will de-

ny explicitly: well then, let them hearken to the consequences of this truth. If GOD hath decreed, that many things should be done *voluntarily* by his creatures; then hath he decreed, that many things should be done *contingently*, in respect of him: but the first is granted, therefore the second must. The connexion I prove thus. All things are done *contingently* in respect of GOD, which, for aught he hath decreed, might with as much *possibility* not be as be. But all things, which are done by the creatures *voluntarily*, may as well not be done as done: therefore, if he hath decreed, that many things should be done *voluntarily*, he hath also decreed, that they should be done *contingently*. The minor is evident; because, if the creatures may not as well omit them as do them, they do them not *voluntarily*, but *necessarily*.

This argument both confirms and explains our opinion, shewing how and why many things come to pass *contingently* in respect of GOD; yea, it maketh it questionless, that GOD hath decreed that many things should be done *contingently*, or after such a *resistible* manner, that they might, without *frustrating* his decree, have been *left* undone. Yea, we see now that *contingency* itself is *necessary* in respect of GOD's will, who will have many things done *voluntarily*. Otherwise to what purpose did GOD give his creatures *wills*, if he will not suffer them to use them?

See again the inconveniencies of the former opinion, which confoundeth all sorts of creatures, and makes a *man* to operate with no more *freedom*, than a *stock* or *stone*! For according to our opposites, I eat, I drink, or walk with as much *necessity*, as *lead* sinketh down. GOD hath decreed that *that* should sink, and therefore it must; and so GOD hath decreed that I must walk a *mile*, and therefore I must.

Here they have a starting hole, but it is so poor a one, that it doth not relieve but disgrace them. They say, that GOD's *decree* doth not *compel* any man's *will* to any thing, that he should do such a thing whether he will or no; but he so disposeth and worketh it, that it shall desire that
which

which GOD would have done. And therefore, they say, man hath use of his *will*, because whatsoever he doth, though *necessitated* to it by GOD, yet he doth it *willingly*.

This *flim-flam* would move any man's patience; but I will be serious. The prerogative of a *voluntary* agent consisteth not in doing that which it desireth to do, or rather in desiring to do that which it doth in *freedom* from *coercion* and *violence*; but in liberty of *choice* to do or not to do this or that, and so in *freedom* from the *necessity* of *immutability*. So that still for all this *shift*, they make no man more *voluntary* than a *stone*. A *stone* hath a *natural* propension or kind of *appetite* to fall downward; yet because this appetite is restrained *necessarily* to this *term*, so that the *stone* must needs fall down, it cannot be said to descend *voluntarily*, in any propriety of speech. Is not this just a man's case, according to them? A man drinks; they grant he doth it *voluntarily*; yet they say, his *will* is so restrained by GOD's *decree* to this action, that it was not *possible* for him to omit it. What difference is there now betwixt the *will* of a *man*, and the *will* of a *stone*, only that GOD employeth a man in more actions; which altereth not the case? Surely if this be true, it was no wonder *Deucalion* and *Pyrrha* got stones turned into men so fast.

This argument doth so entangle our opposites, that although in the question about *particular* providence they are peremptorily for the *necessity* of all events in respect of GOD; yet when they come to the question about *free-will*, and more particularly *free-will* about *natural* matters, as walking, sleeping, riding, they speak so off and on, that one may plainly perceive they have a *wolf* by the ears: sometimes they yield *free-will* in such things, not considering how they *contradict* what they said before about *particular* providence; sometimes they yield it, they say, not so much because they believe it, as because they will not contend about such *petty* matters; a very sleeveless put off! Sometimes they stiffly deny it, but they are unwilling or unable to produce any arguments worth a rush.

That opinion which makes GOD's *knowledge* absolutely *infinite*, and most glorifieth his *omniscience*, must needs be better

better *divinity*, than that which supposeth by its consequence GOD's knowledge to be but *finite*. Now our opinion doth the first, that of our opposites the second; therefore, the *minor* proposition I justify thus. An absolute *infinity* of knowledge must be either in respect of the *number* of objects, or in respect of the *manner* of comprehending them. Now, according to their opinion, in these respects, GOD's knowledge is but *finite*, *ergo*.

For the first respect, to speak exactly, it cannot make knowledge completely *infinite*. For since there cannot be an exact *infinite* number of *objects*, seeing all things that ever were, or ever shall be, cannot be truly *infinite* in number; it is impossible that any knowledge whatsoever should be properly termed *infinite* in this respect. Yea, seeing the vastest number, and most incomprehensible to our mortal *arithmetic*, may in itself be doubled and trebled, it is an infallible truth, that any knowledge in this regard may be trebled also, and yet remain *finite*. Well, come to the second respect, here also our opposites much *debase* GOD's knowledge, making it but *finite*, and that not of the largest sort. For while they teach, that GOD hath *decreed* how all things shall *infallibly* come to pass, they require indeed of GOD an *infinite* power, whereby to *execute* his decrees; but seeing all things shall be effected as he hath decreed they should, a *finite* knowledge may well serve the turn. What wonder is it if GOD *fore-knows* what will be done, if he can but *remember* his own *decrees*? It requireth indeed a *large memory*, but not an *infinite knowledge*.

Suppose a man had power to bring to pass what he determined, it would be no strange matter if he could *fore-tell* future *events*: he would make a hard shift with his registers and records, and the art of *memory*, but he would remember what he had *contrived* should come to pass.

Now our opinion attributeth unto GOD a knowledge exactly *infinite*, and makes his *prescience* more wonderful. GOD, say we, *from eternity*, hath ordered that such *agents* as he created *voluntarily*, should have a double *liberty* in their operations, *viz.* a *liberty of contradiction*, to do, or not to do; as a *painter* may choose whether he will work

or no: and a *liberty of contrariety*, to do a thing after this or that manner; as a *painter* may use what *colours*, in what *quantity*, and after what *fashion* he pleaseth.

Now GOD leaving to his creatures *free liberty* to work or not work after this or that manner, so that for any *necessity* imposed upon their actions by him, whatsoever they *omit* was as possible to be done, as what they did—And yet from all eternity, *fore-knowing* whatsoever his creatures would do, or not do, his *fore-knowledge* must needs be *infinite*, and most admirable. *Infinite*, I say, not in respect of the *number* of objects, for so, as I said before, no knowledge can be *infinite*: but in respect of the boundless *manner* of actual comprehending those things with an *infallible* fore-sight, which in respect of GOD were *contingent*, their not being being as possible as their being. And indeed this *fore-sight* of future *contingents*, is the true *character* and royal *prerogative* of divine knowledge: and therefore in the 41st of *Isaiah*, GOD upbraideth the *Pagan* deities with this privilege peculiar to himself, though jugglingly pretended by them in their lying *oracles*, *verse* 21. The Lord biddeth them produce the strongest arguments by which they could prove themselves gods: and in the next verse he particularizeth, and thrice bids them *tell, if they can, what shall happen in the times to come*. How much then do our opposites dishonour GOD, making the great *miracle* of his *fore-sight* of future *contingents* to be as much as nothing? Seeing they say, that albeit they are *contingent* in respect of us, yet they are *necessary* in respect of him? When any man hath answered any of these four arguments, then will I change my opinion. In the mean time, I proceed to the vindicating it from such objections, as our enemies in this case make against it. The dissipating of those mists wherewith they endeavour to obscure this opinion, will not only clear the truth, but also the sense of it.

First, they say, that while we avoid *stoicism*, we fall into flat *epicurism*; for while we make so many things in the world fall out according to the inconstant bent of *voluntary* agents, we *deify* chance, and make *fortune* a *goddeſs*; we in effect

effect deny GOD's *providence*, which makes all things come to pass according to a most wise and constant method.

I will be as forward as any man to anathematize him, who holdeth any thing to fall out *fortuitously* in respect of GOD: I will make it evident, that our opinion makes no *chance* in respect of GOD, and most sweetly illustrates GOD's *providence*.

First, There is a vast difference between *contingency* and *casuality*. *Contingency* is an equal *possibility* of being or not being: *casuality* is the coming to pass of an event *ex improviso*, beside the fore-thought of the thing. Now it is our assertion, that many things fall out *contingently*, in respect of GOD, because he imposed no *necessity* upon their being, but left them to the pleasure of inferior causes, that they might as well not have been, as been. But we say withal, that nothing falleth out *casually* in respect of GOD, because nothing cometh to pass without his unerring *fore-sight*; he knowing from all eternity what his creatures would do, though he left it to their pleasure to do what they list.

In *events* there is a great difference between *contingency* and *casuality* of events, in respect of men; for most things we do, we do *contingently*, being not bound by any *inevitable necessity* to do them; yet as long as we do them upon certain reasons, for certain *ends*, we do them not by *chance*. Yet the same *events* are not after the same manner *contingent* in respect of GOD, as they are in respect of us. For he, out of the prerogative of his Deity, fore-knoweth them; but we cannot have *infallible* fore-sight of them; and what fore-sight we have, is at a very little distance.

And indeed, if this point be punctually canvassed, we shall perceive, that in the same proportion we have any *knowledge* of them, they are not *contingent*, but *necessary*; for every thing, so far as it is in existence, or in near proportion to it, is *necessary*.

[To be concluded in our next.]

S E R M O N VII.

On PSALM xc. 2.

From Everlasting to Everlasting thou art GOD.

1. **I** Would fain speak of that awful subject eternity. But how can we grasp it in our thought? It is so vast that the narrow mind of man is utterly unable to comprehend it. But does it not bear some affinity to another incomprehensible thing, immensity? May not space, though an unsubstantial thing, be compared with another unsubstantial thing, duration? But what is immensity? It is boundless space. And what is eternity? It is boundless duration.

2. Eternity has generally been considered as divisible into two parts: which have been termed, eternity *a parte post*, and eternity *a parte ante*: that is, in plain *English*, that eternity which is past, and that eternity which is to come. And does there not seem to be an intimation of this distinction in the text? *Thou art GOD from everlasting*; here is an expression of that eternity which is past—*to everlasting*; here is an expression of that eternity which is to come. Perhaps indeed some may think it is not strictly proper, to say, there is an eternity that is past. But the meaning is easily understood: we mean thereby, duration which had no beginning: as by eternity to come, we mean that duration which will have no end.

3. It is GOD alone who (to use the exalted language of scripture) *inhabiteth eternity* in both these senses. The great Creator alone (not any of his creatures) is *from everlasting to everlasting*: his duration alone, as it had no beginning, so it cannot have any end. On this consideration it is, that one speaks thus, in addressing *Immanuel, GOD* with us.

“ Hail, GOD the Son, with glory crown’d,
 E’er time began to be;
 Thron’d with thy Sire through half the round
 Of wide eternity!”

And again,

“ Hail, GOD the Son, with glory crown'd,
When time shall cease to be :
Thron'd with the Father through the round
Of whole eternity !”

4. “ E'er time began to be.”—But what is *time* ? It is not easy to say, as frequently as we have had the word in our mouth. We know not what it properly is : we cannot well tell how to define it. But is it not in some sense a fragment of eternity, broken off at both ends ? That portion of duration, which commenced when the world began, which will continue as long as this world endures, and then expire for ever ? That portion of it, which is at present measured by the revolution of the sun and planets, lying (so to speak) between two eternities, that which is past, and that which is to come. But as soon as the heavens and the earth flee away from the face of him that sitteth on the great white throne, time will be no more, but sink for ever into the ocean of eternity.

5. But by what means can a mortal man, the creature of a day, form any idea of eternity ? What can we find within the compass of nature, to illustrate it by ? With what comparison shall we compare it ? What is there that bears any resemblance to it ? Does there not seem to be some sort of analogy, between boundless duration and boundless space ? The great Creator, the infinite Spirit, inhabits both the one and the other. This is one of his peculiar prerogatives : *Do not I fill heaven and earth, saith the Lord ?* Yea, not only the utmost regions of creation, but all the expanse of boundless space ! Mean time how many of the children of men say,

“ Lo, on a narrow neck of land,
'Midst two unbounded seas I stand,
Secure, insensible !

A point of time, a moment's space,

Removes

Removes me to that heav'nly place,
Or shuts me up in hell?"

6. But leaving one of these unbounded seas to the Father of eternity, to whom alone duration without beginning belongs, let us turn our thoughts on duration without end. This is not an incommunicable attribute of the great Creator; but he has been graciously pleased to make innumerable multitudes of his creatures partakers of it. He has imparted this not only to angels, and archangels, and all the companies of heaven, who are not intended to die, but to glorify him and live in his presence for ever: but also to the inhabitants of the earth, who dwell in houses of clay. Their bodies indeed are *crushed before the moth*, but their souls will never die. GOD made them, as an ancient writer speaks, to be *pictures of his own eternity*. Indeed all spirits we have reason to believe, are clothed with immortality: having no inward principle of corruption, and being liable to no external violence.

7. Perhaps we may go a step farther still. Is not matter itself, as well as spirit, in one sense eternal? Not indeed *a parte ante*, as some senseless philosophers, both ancient and modern, have dreamed. Not that any thing had existed from eternity; seeing if so, it must be GOD. Yea, it must be the one GOD; for it is impossible there should be two gods or two eternal. But although nothing beside the great GOD, can have existed from everlasting, (none else can be eternal, *a parte ante*,) yet there is no absurdity in supposing that all creatures are eternal *a parte post*. All matter is indeed continually changing, and that into ten thousand forms. But that it is changeable does in no wise imply, that it is perishable. The substance may remain one and the same, though under innumerable different forms. It is very possible any portion of matter may be resolved into the atoms of which it was originally composed. But what reason have we to believe, that one of these atoms ever was or ever will be annihilated? It never can, unless

less by the uncontrollable power of its Almighty Creator. And is it probable that ever he will exert this power, in unmaking any of the things that he hath made? In this also, GOD is *not a son of man that he should repent*. Indeed every creature under heaven, does and must continually change its form: which we can now easily account for; as it clearly appears from late discoveries that ethereal fire enters into the composition of every part of the creation. Now this is essentially *edax rerum*. It is the universal menstruum, the discohere of all things under the sun. By the force of this, even the strongest, the firmest bodies are dissolved. It appears from the experiments repeatedly made by the great lord *Bacon*, that even diamonds, by a high degree of heat, may be turned into dust. And that, in a still higher degree, (strange as it may seem) they will totally flame away. Yea, by this *the heavens themselves will be dissolved; the elements shall melt with fervent heat*. But they will be only dissolved; not destroyed: they will melt; but they will not perish. Though they lose their present form, yet not a particle of them will ever lose its existence; but every atom of them will remain under one form or other to all eternity.

8. But still we would inquire, What is this eternity? How shall we pour any light upon this abstruse subject? It cannot be the object of our understanding. And with what comparisons shall we compare it? How infinitely does it transcend all these? What are any temporal things laid in the balance with those that are eternal? What is the duration of the long-lived oak, of the ancient castle, of *Trojan's* pillar, of *Pompey's* amphitheatre? What is the antiquity of the *Tuscan* urns, though probably older than the foundation of *Rome*; yea, of the pyramids of *Egypt*, suppose they have remained upwards of three thousand years; when laid in the balance of eternity? it vanishes into nothing. Nay, what is the duration of *the everlasting hills*, figuratively so called, which have remained ever since the general deluge, if not from the foundation of the world, in comparison of eternity? No more than an insignificant cypher. Go farther

ther yet. Consider the duration, from the creation of the first-born sons of GOD, of *Michael* the archangel in particular, to the hour when he shall be commissioned to found his trumpet, and to utter his mighty voice through the vault of heaven, "Arise, ye dead, and come to judgment!" Is it not a moment, a point, a nothing, in comparison of unfathomable eternity? Add to this a thousand, a million of years, add a million, a million of millions of ages, before the mountains were brought forth, or the earth and the round world were made: what is all this, in comparison of that eternity which is past? Is it not less, infinitely less, than a single drop of water to the whole ocean? Yea, immeasurably less, than a day, an hour, a moment, to a million of ages. Go back a thousand millions still. Yet you are no nearer the beginning of eternity.

9. Are we able to form a more adequate conception of eternity to come? In order to this, let us compare it with the several degrees of duration, which we are acquainted with. An ephemeron fly lives six hours, from six in the evening to twelve. This is a short life compared to that of a man, which continues threescore or fourscore years. And this itself is short, if it be compared to the nine hundred and sixty-nine years of *Methuselah*. Yet what are these years, yea, all that have succeeded each other, from the time that the heavens and the earth were erected, to the time when the heavens shall pass away, and the earth with the works of it shall be burnt up, if we compare them to the length of that duration, which never shall have an end!

10. In order to illustrate this, a late author has repeated that striking thought of St. *Cyprian*. Suppose there were a ball of sand, as large as the globe of earth: suppose a grain of this sand were to be annihilated, reduced to nothing, in a thousand years: yet that whole space of time wherein this ball would be annihilating, at the rate of one grain in a thousand years, would bear infinitely less proportion to eternity, duration without end, than a single grain of sand would bear to all that mass.

11. To infix this important point the more deeply in your mind, consider another comparison. Suppose the ocean to be so enlarged, as to include all the space between the earth and the starry heavens. Suppose a drop of this water to be annihilated, once in a thousand years : yet that whole space of time, in which this ocean would be annihilating, at the rate of one drop in a thousand years, would be infinitely less in proportion to eternity, than one drop of water to that whole ocean.

Look then at those immortal spirits, whether they are in this, or the other world. When they shall have lived thousands of thousands of years, yea, millions of millions of ages, their duration will be but just begun : they will be only upon the threshold of eternity.

12. But besides this division of eternity into that which is past and that which is to come, there is another division of eternity, which is of unspeakable importance. That which is to come, as it relates to immortal spirits, is either a happy or a miserable eternity.

13. See the spirits of the righteous, that are already praising GOD in a happy eternity. We are ready to say, how short will it appear, to those who drink of the rivers of pleasure at GOD's right hand ? We are ready to cry out,

“ A day without night
They dwell in his sight,
And eternity seems as a day !”

But this is only speaking after the manner of men. For the measures of long and short, are only applicable to time, which admits of bounds, and not to unbounded duration. This rolls on (according to our low conceptions) with unutterable, inconceivable swiftness : if one would not rather say, it does not roll, or move at all, but is one, still, immoveable ocean. For the inhabitants of heaven *cease not day or night, but continually cry, holy, holy, holy, is the Lord, the GOD, the Almighty : who was, and who is, and who is to come !* And when millions of millions of ages are elapsed, their eternity is but just begun.

14. On the other hand, in what a condition are those immortal spirits, which have made choice of a *miserable* eternity? I say, made choice: for it is impossible this should be the lot of any creature, but by his own act and deed. The day is coming, when every soul will be constrained to acknowledge, in the sight of men and angels,

“ No dire decree of thine did seal,
Or fix th’ unalterable doom ;
Consign my unborn soul to hell,
Or damn me from my mother’s womb.”

In what condition will such a spirit be, after the sentence is executed, *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?* Suppose him to be just now plunged into *the lake of fire, burning with brimstone, where they have no rest day or night, but the smoke of their torment ascendeth up for ever and ever.* For ever and ever! Why, if we were only to be chained down one day, yea, one hour, in a lake of fire, how amazingly long would one day, or one hour appear? I know not if it would not seem as a thousand years. But, astonishing thought! After thousands of thousands, he has but just tasted of his bitter cup! After millions, it will be no nearer the end, than it was the moment it began.

15. What then is he, how foolish, how mad, in how unutterable a degree of distraction, who seeming to have the understanding of a man, deliberately prefers temporal things to eternal? Who (allowing that absurd, impossible supposition, that wickedness is happiness: a supposition utterly contrary to all reason, as well as to matter of fact) prefers the happiness of a year, say a thousand years, to the happiness of eternity? In comparison of which, a thousand ages are infinitely less than a year, a day, a moment? Especially when we take this into the consideration (which indeed should never be forgotten) that the refusing of a happy eternity implies, the choosing of a miserable eternity. For there is not, cannot be any medium between everlasting joy and everlasting pain. It is a vain thought, which some
have

have entertained, that death will put an end to the soul as well as the body. It will put an end to neither the one nor the other; it will only alter the manner of their existence. But when the body *returns to the dust as it was, the spirit will return to GOD that gave it.* Therefore at the moment of death, it must be unspeakably happy or unspeakably miserable. And that misery will never end.

“ Never! When sinks the soul at the dread sound,
Into a gulf how dark, and how profound!”

How often would he who had made the wretched choice, wish for the death both of his soul and body. It is not impossible, he might pray in some such manner as *Dr. Young* supposes,

“ When I have writh’d ten thousand years in fire,
Ten thousand, thousand, let me then expire!”

16. Yet this unspeakable folly, this unutterable madness, of preferring present things to eternal, is the disease of every man, born into the world, while in his natural state. For such is the constitution of our nature, that as the eye sees only such a portion of space at once, so the mind sees only such a portion of time at once. And as all the space that lies beyond this, is invisible to the eye, so all the time which lies beyond that compass, is invisible to the mind. So that we do not perceive either the space or the time, which is at a distance from us. The eye sees distinctly the space that is near it, with the objects which it contains. In like manner, the mind sees distinctly those objects which are within such a distance of time. The eye does not see the beauties of *China*. They are at too great a distance. There is too great a space between us and them: therefore we are not affected by them. They are as nothing to us: it is just the same to us, as if they had no being. For the same reason the mind does not see either the beauties or the terrors of eternity. We are not at all affected by them, because they are so distant from us. On this account it is, that they appear to us as nothing: just as if they had no existence.

existence. Mean time we are wholly taken up with things present, whether in time or space; and things appear less and less as they are more and more distant from us, either in one respect or the other. And so it must be; such is the constitution of our nature, till nature is changed by almighty grace. But this is no manner of excuse for those who continue in their natural blindness to futurity: because a remedy for it is provided, which is found by all that seek it. Yea, it is freely given to all that sincerely ask it.

17. This remedy is faith. I do not mean, that which is the faith of a heathen, who believes that there is a GOD, and that he is a rewarder of them that diligently seek him; but that which is defined by the apostle, *An evidence, or conviction, of things not seen*: a divine evidence and conviction of the invisible and eternal world. This alone opens the eyes of the understanding, to see GOD and the things of GOD. This, as it were, takes away, or renders transparent, the impenetrable vail,

“ Which hangs ’twixt mortal and immortal being.”

When

“ Faith lends its realizing light,
 The clouds disperse, the shadows fly:
 The invisible appears in sight,
 And GOD is seen by mortal eye.”

Accordingly, a believer (in the scriptural sense) lives in eternity, and walks in eternity. His prospect is enlarged. His view is not any longer bounded by present things: no, nor by an earthly hemisphere, though it were as *Milton* speaks, “ tenfold the length of this terrene.” Faith places the unseen, the eternal world continually before his face. Consequently he *looks not at the things that are seen*:

“ Wealth, honour, pleasure, or what else,
 This short-enduring world can give.”

These are not his aim, the object of his pursuit, his desire or happiness: *but at the things that are not seen*; at the

favour, the image and the glory of GOD : as well knowing that *the things which are seen are temporal*, a vapour, a shadow, a dream, that vanishes away ; whereas *the things that are not seen are eternal*, real, solid, unchangeable.

18. What then can be a fitter employment for a wise man, than to meditate upon these things ? Frequently to expand his thoughts, “ beyond the bounds of this diurnal sphere,” and to expatiate above even the starry heavens, in the fields of eternity ? What a means might it be, to confirm his contempt of the poor, little things of earth ? When a man of huge possessions was boasting to his friend of the largeness of his estate, *Socrates* desired him to bring a map of the earth, and to point out *Attica* therein. When this was done (although not very easily, as it was a small country) he next desired *Alcibiades* to point out his own estate therein. When he could not do this, it was easy to observe how trifling the possessions were, in which he had so prided himself, in comparison of the whole earth ! How applicable is this to the present case. Does any one value himself on his earthly possessions ? Alas ! what is the whole globe of earth, to the infinity of space ? a mere speck of creation. And what is the life of man, yea, the duration of the earth itself, but a speck of time, if it be compared to the length of eternity ? Think of this ! let it sink into your thought, till you have some conception, however imperfect, of

That “ boundless, fathomless abyfs,
Without a bottom or a shore.”

19. But if naked eternity, so to speak, be so vast, so astonishing an object, as even to overwhelm your thought, how does it still enlarge the idea, to behold it clothed with either happiness or misery ! Eternal bliss or pain ! Everlasting happiness, or everlasting misery ? One would think it would swallow up every other thought, in every reasonable creature. Allow me only this, “ Thou art on the brink of either a happy or miserable eternity :” thy Creator

ator bids thee now stretch out thy hand, either to the one or the other: and one would imagine no rational creature could think on any thing else. One would suppose, that this single point would engross his whole attention. Certainly it ought so to do; certainly if these things are so, there can be but one thing needful. O let you and I at least, whatever others do, chuse that better part which shall never be taken away from us!

20. Before I close this subject, permit me to touch upon two remarkable passages in the psalms (one in the 8th, the other in the 144th,) which bear a near relation to it. The former is, *When I consider thy heavens; the work of thy fingers; the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man, that thou visitest him?* Here man is considered as a cypher, a point compared to immensity. The latter is, *Lord, what is man, that thou hast such respect unto him? Man is like a thing of nought; his time passeth away like a shadow!* In the bible translation, the words are stronger still. *What is man, that thou takest knowledge of him? Or the son of man, that thou makest account of him?* Here the psalmist seems to consider the life of man as a moment, a nothing compared to eternity. Is not the purport of the former, How can he that filleth heaven and earth, take knowledge of such an atom as man? How is it that he is not utterly lost in the immensity of GOD's works? Is not the purport of the latter, How can he that inhabiteth eternity, stoop to regard the creature of a day? One whose life passeth away like a shadow? Is not this a thought which has struck many serious minds, as well as it did *David's*, and created a kind of fear, lest they should be forgotten before him, who grasps all space and all eternity? But does not this fear arise from a kind of supposition, that GOD is such a one as ourselves? If we consider boundless space or boundless duration, we shrink into nothing before it. But GOD is not a man, A day, a million of ages are the same with him, Therefore there is the same disproportion between him and any finite being, as between him and the creature of a day. There-

fore

fore whenever that thought recurs, whenever you are tempted to fear, lest you should be forgotten before the immense, the eternal GOD, remember that nothing is little or great, that no duration is long or short, before him. Remember that GOD *ita præsidet singulis sicut universis, & universis sicut singulis.* That he presides over every individual, as over the universe; and the universe, as over each individual. So that you may boldly say,

Father, how wide thy glories shine,
 Lord of the universe and mine!
 Thy goodness watches o'er the whole,
 As all the world were but one soul;
 Yet counts my ev'ry sacred hair,
 As I remain'd thy single care!

Epworth, June 28, 1786.

The address of the BISHOPS of the Methodist-Episcopal Church.

TO the PRESIDENT of the UNITED STATES.

S I R,

WE the bishops of the Methodist-Episcopal church, humbly beg leave, in the name of our society collectively in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations, on your appointment to the presidentship of these states. We are conscious from the signal proofs you have already given, that you are a friend of mankind; and under this established idea, place as full a confidence in your wisdom and integrity, for the preservation of those civil and religious liberties which have been transmitted to us by the providence of GOD, and the glorious revolution, as we believe, ought to be reposed in man.

We have received the most grateful satisfaction, from the humble and entire dependance on the Great Governor of the universe which you have repeatedly expressed, acknowledg-
 ing

ing him the source of every blessing, and particularly of the most excellent constitution of these states, which is at present the admiration of the world, and may in future become its great exemplar for imitation: and hence we enjoy a holy expectation that you will always prove a faithful and impartial patron of genuine, vital religion—the grand end of our creation and present probationary existence. And we promise you our fervent prayers to the throne of grace, that GOD Almighty may endue you with all the graces and gifts of his Holy Spirit, that may enable you to fill up your important station to his glory, the good of his church, the happiness and prosperity of the United States, and the welfare of mankind.

Signed in behalf of the Methodist-Episcopal church,
 THOMAS COKE,
 FRANCIS ASBURY.

New-York, May 19, 1789.

To which the PRESIDENT was pleased to give the following Answer:

To the BISHOPS of the Methodist-Episcopal church in the United States of *America*.

Gentlemen,

I return to you individually, and (through you) to your society collectively in the United States, my thanks for the demonstration of affection, and the expressions of joy offered in their behalf, on my late appointment. It shall still be my endeavour to manifest the purity of my inclinations for promoting the happiness of mankind; as well as the sincerity of my desires to contribute whatever may be in my power towards the preservation of the civil and religious liberties of the *American* people. In pursuing this line of conduct, I hope by the assistance of Divine Providence, not altogether to disappoint the confidence which you have been pleased to repose in me. It always affords me satisfaction, when I find a concurrence in sentiment and practice between all conscientious men, in acknowledgments of homage to the Great Governor of the universe, and in professions of support

support to a just civil government. After mentioning that I trust the people of every denomination, who demean themselves as good citizens, will have occasion to be convinced, that I shall always strive to prove a faithful and impartial patron of genuine, vital religion; I must assure you in particular that I take in the kindest part the promise you make of presenting your prayers at the throne of grace for me, and I likewise implore the Divine benedictions on yourselves and your religious community.

G. WASHINGTON.

The JOURNAL of THOMAS COKE, *Bishop of the*
Methodist-Episcopal Church,

From September 18, 1784, to June 3, 1785.

[Continued from Page 244.]

BROWN's chapel, *Suffex county*, Thursday, November 18. Here I enforced the necessity of the power of godliness to a tolerable congregation in the midst of a forest.

Moore's chapel, Suffex, Friday 19. I preached also today to a tolerable congregation in the midst of a forest.

Quantico chapel, Somersset county, state of Maryland, Saturday and Sunday 20, 21. Near this chapel I was kindly entertained by one Mrs. *Walters*, a widow-lady of considerable fortune, but not in connexion. The chapel is most beautifully situated in a forest, and the congregations were very large both Saturday and Sunday. On the Lord's day, the chapel could not contain the people.

Annameffex chapel, Somersset, Monday 22. This day I also preached to a tolerable congregation in a forest. It is quite romantic to see such numbers of horses fastened to the trees. Being engaged in all the most solemn exercises of religion for three or four hours every day, and that in the middle of the day, I hardly know the day of the week, every day appearing to me like the Lord's day.

Tuesday

Tuesday 23. This day I preached at a chapel, called *Lower-chapel*, to the first inattentive congregation I have met with in *America*. There is indeed a little society here, which seemed to be all attention, whilst I pointed out the necessity of being *redeemed from all iniquity*. In the afternoon I preached at the house of Dr. *Robinson*, a physician, and one of our local preachers: here they were very attentive.

Accomack county, state of *Virginia*, Wednesday 24. This day I preached at *Downing's* at noon, and *Burton's* in the evening. In this part of the country we have no preaching-houses, the work being of very short standing, from one year to four: but they talk of building, and I encouraged them.

Thursday 25. We rode to-day to *Parramor's*. Here I had a small congregation. The clergy in general in these parts, never stir out to church even on a Sunday, if it rains. The people, I am told, expected me to be one of those lazy fellows.

Saturday 27. After visiting brother *Burton*, I this day returned back to brother *Parramor's*, preaching at the house of one Mr. *Garretson* in my way, and at *Parramor's* in the afternoon.

Sunday 28. I read prayers and preached this day at *Accomack*, in the court-house; and in the afternoon returned to and preached at *John Burton's* with a good deal of power, blessed be GOD.

Monday 29. I preached at one *John Purnell's*. I have now had the pleasure of hearing *Harry* preach several times.

Tuesday 30. At noon I preached in the court-house at a little town called *Snow-hill*, to a small congregation, most of whom, I suppose, were almost as dead as stones: and in the evening to a little lively congregation, at the house of one *Law*.

Wednesday, December 1. I preached this day in a chapel of ours in a forest, called *Line-chapel*. Here I had a large, lively congregation, baptized a great many children, and administered the sacrament to many communicants. For a week past I have been in a barren country for the gospel,

gospel, but am now, blessed be GOD, got again into the heart of methodism.

Thursday 2. To-day I rode through heavy rain and through the forests about thirty miles to Mr. *Airey's*, in *Dorset* county, in the state of *Maryland*: a most excellent and precious man, and our most valuable friend. He has an high esteem for our dear father Mr. *Wesley*; and is a leader of a class of about thirty members. He was the grand supporter of the preachers in this country during the late contest. When two of them were imprisoned, because they would not take the oaths, he went to *Annapolis*, and got discharges for them from the governor and council. He would have opened a correspondence with Mr. *Wesley* before this, but he thinks it would be intruding on his invaluable moments, and therefore dare not do it. He is a most hearty friend of the new plan. Indeed he has entered into the deep things of GOD. This man would no more have committed wilful rebellion, than murder: and yet he was a friend to the revolution. He had no more idea than many others, that the *English* government, whenever distress came upon them like an armed man, had any right to throw their burdens on this country. In this place I had a very lively congregation. As I had also at brother *Vickar's* on Saturday the 4th, where I administered the sacrament.

Cambridge, Sunday 5. In this place, which has been remarkable above any other on the continent for persecution, there arose a great dispute whether I should preach in the church or not. The ladies in general were for it, but the gentlemen against it, and the gentlemen prevailed. Accordingly the church door was locked up.

Dr. *Allen's*, Monday 6. I preached this day at noon at a place called *Bolingbroke*. Our chapel is situate in a neighbouring forest. Perhaps I have in this little tour baptized more children and adults than I should have done in my whole life, if stationed in an *English* parish. I had this morning a great escape in crossing a broad ferry. After setting off, *Harry* persuaded me to return back and leave our horses behind us, to be sent after me the next day,

day, on account of the violence of the wind. I have hardly a doubt but we should have been drowned, if we had not taken that step. We were in considerable danger as it was: and if my heart did not deceive me, I calmly and sincerely prayed that GOD would drown me and take me to himself, if the *peculiar* work in which I am engaged, was not for his glory. Dr. *Allen* is a physician of some eminence in these parts, and a most precious man, of good sense, and of great simplicity. I suppose we have a dozen physicians in our society on this continent. One of the ferrymen, of that dangerous ferry, (who, I suppose, owns the boat) is half a methodist; and he therefore supplied us with a couple of horses to *Bolingbroke*, which is about seven miles from the ferry: and one *William Frazer* carried me in his carriage from *Bolingbroke* to Dr. *Allen's*. He and his wife have been awakened: but, says he to me, we have neither of us found *the blessing*.

Tuesday 7. I preached to-day in a large church, at a place called *Bayside*. The congregation was very large.

Wednesday 8. This morning I preached, &c. to a lively congregation at *Tuckaho* chapel, in a forest. These are, I think, the best singers I have met with in *America*. In the afternoon I went to brother *Hopper's*. One of our preachers was taken up in this county, because he would not take the oaths of allegiance, and brother *Downs* told the preacher he was obliged to imprison him, but that he would turn his own house into his prison.

Kent-Island, Thursday 9. Here I was obliged to preach out of doors. The very man who published me in the church, and who is one of the vestry, and one of the principal men in the island, shut the doors of the church against me. Many people, I believe, who had no regard for the Methodists, were filled with indignation. But the natural and spiritual sun, blessed be GOD, shone upon many of us.

Friday 10. I preached at brother *Hopper's* house; but the house would not hold the people, and many, who could not come within hearing went away. This afternoon I went to visit one brother *Chairs*, about two years ago a fa-

mous foxhunter, and now a leader of a class, and one of the most zealous men in the country. It is remarkable, that his foxhounds, though he took equal care of them, left him one after another, in about two months after he gave over hunting.

Church-hill, Saturday 11. Here I preached in a church in spite of the bigots; the vestry giving me an invitation.

New-Town, Sunday 12. I preached in this town to three large congregations. The preaching-house would not hold above half the congregation, I think, in the afternoon: so, after reading prayers in the pulpit, I preached at the door. The clergyman had but few, I believe, in the church.

Near the *Chesapeak*, Monday 13. At noon I preached, baptized and administered at a place called *Kent* chapel, and at three preached at *Worton* chapel, to a large congregation.

Tuesday 14. We crossed the bay, and at the other side were met by Mr. *Dallam*. I have prevailed upon him to give, in land, £. 250 currency towards the college, (for that is to be its name.) Mr. *Ashbury* met me this side of the bay. Between us we have got about £. 1000 sterling subscribed towards the college.

Gunpowder chapel, Wednesday 15. I preached here to a small congregation, but most of them I believe were real christians. I found myself uncommonly enlarged on the doctrine of christian perfection: and we had a refreshing shower at the sacrament. I spent the remainder of the day at our kind brother *Walters's*, well known to brother *Rankin*.

Thursday 16. We returned this day to brother *Dallam's*, where I preached and administered the Lord's supper to an attentive people.

Friday 17. We now set off for our friend's Mr. *Gough*. His new mansion-house, which he has lately built, is reckoned one of the most elegant in the thirteen states.

Baltimore, Friday, Dec. 24.—Jan. 2, 1785. On Christmas-eve we opened our conference: which has continued ten days. I admire the body of American preachers. We had

had near sixty of them present. The whole number is 81. They are indeed a body of devoted, disinterested men, but most of them young. The spirit in which they conducted themselves in chusing the elders, was most pleasing. I believe they acted without being at all influenced either by friendship, or resentment, or prejudice, both in chusing and rejecting. One elder was elected for *Antigua*, *Jeremiah Lamburt*: two for *Nova-Scotia*, *Freeborn Garretson*, and *James Cromwell*; and ten for the states, *John Tunnell*, *John Haggerty*, *James O'Kelly*, *Le Roy Cole*, *William Gill*, *Nelson Reed*, *Henry Willis*, *Reuben Ellis*, *Richard Ivey*, and *Beverly Allen*. They also elected three deacons, *John Dickins*, *Caleb Boyer*, and *Ignatius Pigman*. Brothers *Tunnell*, *Willis*, and *Allen*, of the elected elders, were not present at the conference; nor brother *Boyer* of the deacons. The Lord, I think, was peculiarly present whilst I was preaching my two pastoral sermons; the first when I ordained brother *Asbury* a bishop, the second when we ordained the elders. GOD was indeed pleased to honour me before the people. At *six* every morning one of the preachers gave the people a sermon: the weather was exceedingly cold, and therefore brother *Asbury* thought it best to indulge the people: and our morning congregations held out and were good to the last. At *noon* I preached; except on the Sundays and other ordination-days, when the service began at *ten* o'clock, it generally lasting on those occasions four hours: and the chapel was full every time. At *six* in the evening, a travelling-preacher preached in the *Town* chapel, another in the *Point* chapel, (a chapel about half a mile out of town) and another in the *Dutch* church, which the pious minister (Mr. *Otterbine*) gave us the use of in the evenings during the conference. (Brother *Asbury* has so high an opinion of Mr. *Otterbine*, that we admitted him, at brother *Asbury's* desire, to lay his hands on brother *Asbury* with us, on his being ordained bishop.) By this means the congregations were divided: otherwise we should not have had half room enough for the people, who attended in the evening. Our friends in *Baltimore* were so kind as to put up a large stove,

stove, and to back several of the seats, that we might hold our conference comfortably. Before I left the town, I met our principal friends, who promised me to put up a gallery in our Town church (for so we call our preaching-houses now) immediately.

One of the week-days at noon, I made a collection towards assisting our brethren who are going to *Nova-Scotia* and *Antigua*: and our friends generously gave *fifty pounds* currency, (£. 30 sterling.)

January, Monday 3, 1785: On this day I left *Baltimore*, and came to our good friend Mr. *Gough's*; but had the coldest ride I ever rode.

January, Tuesday 4. I rode with several of my brethren to the side of the *Chesapeak-Bay*, but found it so frozen we could not pass. Here an hospitable planter took in four of us, and kindly entertained us.

Wednesday 5. I returned to *Abingdon*: Brother *Dallam* had buried his father-in-law that very day, and his house was full of carnal relations; so I stopt at our good brother *Toy's* the silversmith: however, I preached a funeral sermon in Mr. *Dallam's* house, and was heard with great attention. I now gave orders that the materials should be got for building the college.

Friday 7. We this day came to one *Barton's*, a local preacher, formerly a Quaker: he is a precious old man; and loves GOD, I believe, with all his heart.

January 8—19. *Philadelphia*. In this city I find myself perfectly at home. One thing worthy of notice happened here—one of our sisters who belonged to the *Dutch-church*, was particularly prejudiced against our liturgy; but received whilst I was reading of it, one of the greatest manifestations of GOD's love she had ever enjoyed in her life, and went away as much prejudiced in favour of it as she was before against it.

Thursday 20. *Princeton*, state of *Jersey*. I have had the pleasure of Mr. *Jones's* company from *Philadelphia* to *New-York*, where the congress is going to sit. He introduced me this evening to Dr. *Smith*, a Presbyterian minister,

ster, son-in-law to Dr. *Witherspoon*, a very candid, sensible and pious man. We lie to-night at his house.

January 22.—February 6. *New-York*. We expected that this society would have made the greatest opposition to our plan, but on the contrary they have been the most forward to promote it. They have already put up a reading-desk, and railed in a communion-table, and also purchased a burial-ground. I have united some bands here. The assistant has promised me to continue the morning-preaching faithfully. I have now given over all thoughts of going to the *West-Indies*: but have taken a ship for brother *Lambert* our elder: he is an excellent young man, and will, I trust, be a great blessing in that country. Here I published, at the desire of the conference, my sermon on the Godhead of Christ. Perhaps it was in some measure expedient; as some of our enemies began to whisper that we were enemies to the doctrine of the Trinity, because we left out the *Athanasian* and *Nicene* creeds in our liturgy. The general minutes I published in *Philadelphia*. I took shipping for brother *Garretson*, to go to *Hallifax* in *Nova-Scotia*, and left some money for brother *Cromwell*, who is soon to follow him. Our friends in *Philadelphia* and *New-York*, gave me sixty pounds currency for the missionaries, so that upon the whole I have not been above three or four pounds out of pocket on their account.

February, Monday 7, I left *New-York*; and on Tuesday, February 8, reached *Trenton*, (state of *Jersey*.) In my way I dined with my kind hospitable friend Dr. *Smith*, he would have opened his meeting-house to me, if I could have staid. At *Trenton* I had but a small congregation and about twenty hearers in the morning.

Wednesday 9. I went to *Burlington*. Here the vestry opened to me the church.

Friday 11. *New-Mills*. My congregation in this chapel was not large, but very serious. Surely this place will have much to answer for. Such faithful preaching these sixteen years.

Philadelphia,

Philadelphia, February 12—14. They are now going in reality to plaister our church here: the scaffolding is already put up. I have united many in bands; and they seem to be in good earnest about it, determined to meet. There is certainly a considerable revival in this city.

Wilmington, state of *Delaware*, Tuesday 15. At noon I preached in *Chester* town in the court-house, and dined with Mrs. *Withey* the kind landlady mentioned in a former letter. In the evening I had a large congregation at *Wilmington*, and also at five in the morning: there is a considerable revival here. From hence I went to *Duck-Creek*; to *Dover* (Mr. *Basset's*); to brother *White's*, the chief justice; to *Tuckaho* (brother *Downs's*;) to brother *Hopper's*; to *Sadler's*, *Cross-Roads*; to *New-Town*; then over the *Chesapeake-Bay* to *Abingdon*; (poor Mr. *Dallam's* wife lies dangerously ill, and his fondness for her is such, that he by no means seems prepared to receive the shock of her death;) from thence to Mr. *Gough's*; and then to *Baltimore*. Brother *Gough* has laid aside his intentions of going to *England*; for which I am not sorry.

Baltimore, February 26.—March 6. There is certainly a considerable revival here; the preaching-house will not hold even my week-days congregations. And at five in the morning the chapel is about half-full. I think I have prevailed on our friends in this place to build a new church. They have already subscribed about five hundred pounds sterling. Here I have printed, according to the desire of the conference, the substance of a sermon which I preached at the ordination of brother *Asbury* to the office of a bishop. It consists of two parts, 1st. A vindication of our conduct, 2dly. The characteristics of a christian bishop. There is nothing in the world, I think, about which I find more reluctance, than the becoming an author, but they force me into it. I have now formed the believers in this place into bands.

March, Monday 7. *Elkridge*. I preached here in the church to a tolerable congregation, and in the evening at the house of Mr. *Dorsey*. I have now no engagement

on my hands for between two and three hundred miles, so I must post on as fast as I can.

Bladenburgh, March, Tuesday 8. This day I lost my way in the woods, and after riding ten miles out of my road, came to a hospitable tavern-keeper, who entertained me and my horse *gratis*. After some questions he observed, "I suppose you are one of the bishops who go about under the authority of the congress to ordain." I told him that I was one of those who lately ordained at *Baltimore*.

March, Wednesday 9. In my ride this morning to *Alexandria*, (*Virginia*) through the woods, I have had one of the most romantic scenes that ever I beheld. Yesterday there was a very heavy fall of snow and hail and sleet. The fall of sleet was so great, that the trees seemed to be trees of ice. So beautiful a sight of the kind I never saw before. At *Alexandria* I met with poor *John Shaw*, who lives with brother *Bushby*. I visited in this place General *Roberdeau*. He is not in society, but loves us most affectionately.

And now I am going to open a solemn scene indeed! May GOD deeply impress it on my heart. We had this day a very sudden thaw. I had two runs of water (as they are called) to cross between *Alexandria* and *Colchester*, which swell exceedingly on any thaw or fall of rain: but being earnestly desirous to get into my work, I determined to proceed on my journey. One of our friends sent me over the first run, and every body informed me, I could easily cross the second, if I crossed the first. When I came to the second, (which was perhaps two hours after I crossed the first) I found that I had two streams to pass. The first I went over without much danger: but in crossing the second, which was very strong, and very deep, I did not observe that a tree brought down by the flood, lay across the landing-place. I endeavoured, but in vain, (when I came to the tree) to drive my horse against the stream, and go round the tree. I was afraid to turn my horse's head to the stream, and afraid to go back. In this dilemma, I thought it most prudent for me to lay hold on the tree, and go over it, the water being shallow on the other side

of

of the tree. But I did not advert to the danger of loosening the tree from its hold. For no sooner did I execute my purpose so far as to lay hold on the tree, (and that instant the horse was carried from under me) but the motion which I gave it, loosened it, and down the stream it instantly carried me. About fifteen yards, or twenty yards off, there grew up a tree in the middle of the stream, the root of which had formed a little bank or island, and divided the stream; and here the tree which I held, was stopped. Instantly there came down with the flood, a tree or large branch of a tree upon my back, which was so heavy, that I was afraid it would break my back. Here I was, jammed up for a considerable time, (a few minutes appeared long at such a time) expecting that my strength would soon be exhausted, and I should drop between the tree and the branch, and be drowned. Here I pleaded aloud with GOD in good earnest: one promise which I pleaded, I remember well, "Lo, I will be with you alway, even unto the end of the world." I felt no fear at all of the pain of dying, or of death itself, or of hell, and yet I found an unwillingness to die. It was an awful time! However, through the blessing of my Almighty Preserver, (to whom be all the glory!) I at last got my knee, which I long endeavoured at in vain, on the tree which I grasped, and then soon disengaged myself, and got upon the little bank. Here I panted for breath for some time: and when I recovered, perceiving the water between the little island and the shore not to be very deep, or very strong, I ventured through it, and got to land. I was now obliged to walk about a mile shivering, before I got to a house. The master and mistress were from home, and were not expected to return that night. But the principal negro lent me an old ragged shirt and coat, waistcoat, breeches, &c. and they made a large fire, and hung my clothes up to dry all night. Before bed-time, a man, who came to the run on a small horse, and perceived my horse near the brook, and concluded the rider was drowned; and wanted to cross the stream on urgent business, mounted my horse, and being well acquainted with

with the run, came over safe: and perceiving the footsteps of a person from the side of the water, he concluded it was the person to whom the horse belonged, and following the track, brought horse and bags all safe to me. As he was a poor man, I gave him half a guinea. The horse was the same easy, charming creature which Mrs. *Gough* lent me to go to *Philadelphia*. At night I lay on a bed on the ground, and my strength having been so exhausted slept soundly all the night. Thus was I wonderfully preserved, and I trust shall never forget that awful, but very instructive scene.

Thursday 10. I got to *Fredericksburg*, a very wicked, ungodly town.

Friday 11. I began now to find that I could say with the apostle, "I know how to *want*, and how to abound." For I had advanced so much money to pay for the minutes of the conference, the sermon on the Godhead of Christ, and the ordination sermon, and towards the binding of the prayer-books and travelling, that my finances were grown very low. This evening as I was travelling, I asked a man on the road, whether there was any inn near, and he told me there was, on the other side of the wood, and he was the landlord. I found him a decent man, who sometimes heard the Baptist ministers. I gave him some little books, and he gave me entertainment for myself and my horse *gratis*.

Saturday 12. In the afternoon, by inquiring at the plantations, I found out an old gentlewoman, (whose name I have forgot) who formerly received the preachers. But they have left that county (*King William*) on account of the little good they did there. Here I staid all night, although I had made but two-thirds of a day's journey. I believe it may be well to try the county once more, especially as the Baptists have now left it. This morning I called at a plantation to procure intelligence about the road. The mistress of the house perceived something in me, I suppose, of her own spirit, and desired me to alight. I found they were Baptists, and real seekers after salvation.

[*To be continued.*]

Poetry.

Part of the 104th PSALM Paraphrased.

UPBORNE aloft on vent'rous wing,
 While spurning earthly themes I soar
 Thro' paths untrod before,
 What GOD, what seraph shall I sing?
 Whom but thee should I proclaim,
 Author of this wond'rous frame!
 Eternal, uncreated Lord,
 Enshrin'd in glory's radiant blaze!
 At whose prolific voice, whose potent word,
 Commanded nothing swift retir'd, and worlds began their
 race?

Thou, brooding o'er the realms of night,
 Th' unbottom'd, infinite abyss,
 Bad'st the deep her rage surcease,
 And said'st, Let there be light!
 Æthereal light thy call obey'd,
 Thro' the wide void her living waters past,
 Glad she left her native shade,
 Darknefs turn'd his murmuring head,
 Resign'd the reins, and trembling fled;
 The chrystal waves roll'd on, and fill'd their ambient
 waste.

In light, effulgent robe, array'd,
 Thou left'st the beauteous realms of day,
 The golden towers inclin'd their head,
 As their sovereign took his way.

The all-incircling bounds (a shining train,
 Minifering flames around him flew)
 Thro' the vast profound he drew,
 When, lo! fequacious to his fruitful hand,
 Heaven o'er th' uncolour'd void her azure curtain threw,

Lo! marching o'er the empty fpace,
 The fluid ftores in order rife,
 With adamantine chains of liquid glafs
 To bind the new-born fabric to the fkies,
 Downward th' Almighty Builder rode,
 Old chaos groan'd beneath the GOD,
 Sable clouds his pompous car,
 Harnefs'd winds before him ran,
 Proud to wear their maker's chain,
 And told with hoarfe-refounding voice him come from
 far.

Embryon-earth the fignal knew,
 And rear'd from night's dark womb his infant head;
 Tho' yet prevailing waves his hills o'erspread,
 And ftain'd their fickly face with pallid hue,
 But when loud thunders the purfuit began,
 Back the affrighted spoilers ran;
 In vain aspiring hills oppos'd their chafe,
 O'er hills and vales with equal hafte
 The flying squadrons pafte,
 Till fafe within the walls of their appointed place;
 There firmly fixt, their fure enclofures ftand,
 Unchangeable bounds of ever-during fand!
 He fpake; from the tall mountain's wounded fide
 Fresh fprings roll'd down their filver tide:
 O'er the glad vales the fhining wonders ftay,
 Soft murmuring as they flow,
 While in their cooling wave inclining low
 The untaught natives of the field their parching thirft
 allay.

High seated on the dancing sprays,
 Checquering with varied light their parent-streams,
 The feather'd quires attune their artless lays,
 Safe from the dreaded heat of solar beams.

Genial show'rs at his command
 Pour plenty o'er the barren land:
 Labouring with parent-throes,
 See the teeming hills disclose
 A new birth: see cheerful green,
 Transitory, pleasing scene,
 O'er the smiling landskip glow,
 And gladden all the vale below.
 Along the mountain's craggy brow,
 Amiably dreadful now,
 See clasping vine dispread
 Her gently rising, verdant head;
 See the purple grape appear,
 Kind relief of human care!

Instinct with circling life, thy skill
 Uprear'd the olive's loaded bough,
 What-time on *Lebanon's* proud hill
 Slow rose the stately cedar's brow.
 Nor less rejoice the lowly plains,
 Of useful corn the fertile bed,
 Than when the lordly cedar reigns,
 A beauteous, but a barren shade;

While in his arms the painted train,
 Warbling to the vocal grove,
 Sweetly tell their pleasing pain,
 Willing slaves to genial love.
 While the wild goats, an active throng,
 From rock to rock light-bounding fly,
 Jehovah's praise in solemn song
 Shall echo thro' the vaulted sky.

J. W.

Vanity

Vanity of Life, Ecclesiastes i. 2.

THE evils that beset our path
 Who can prevent or cure?
 We stand upon the brink of death,
 When most we seem secure.

If we to-day sweet peace possess,
 It soon may be withdrawn;
 Some change may plunge us in distress
 Before to-morrow's dawn.

Disease and pain invade our health,
 And find an easy prey;
 And oft, when least expected, wealth
 Takes wings and flies away.

A fever or a blow can shake
 Our wisdom's boasted rule;
 And of the brightest genius make
 A madman or a fool.

The gourds, from which we look for fruit,
 Produce us only pain;
 A worm unseen attacks the root,
 And all our hopes are vain.

I pity those who seek no more,
 Than such a world can give;
 Wretched they are, and blind, and poor,
 And dying while they live.

Since sin has fill'd the earth with woe,
 And creatures fade and die;
 Lord, wean our hearts from things below,
 And fix our hopes on high.

On FRIENDSHIP.

THE greatest blessing we can know,
 The richest gift heav'n can bestow,
 (Next to that celestial ray,
 Which guides us to the realms of day,
 Is friendship's pure and steady flame,
 For ever sacred be the name!
 Let no unhallow'd lips pretend
 To vauify the name of friend!
 The holy sparks from heav'n were sent,
 To favour'd mortals only lent;
 And they shall never, never die,
 But ripen in eternity.

To a FRIEND.

WHEN here, *Eliza*, first I came,
 Where *Ush* rolls on his silver stream,
 What different thoughts usurp'd my breast,
 From these which now ensure my rest;
 Religion, with her radiant train,
 Peace, joy, and love, does now maintain
 Her rightful empire in my heart,
 Since I have chose the better part.
 'Tis now I live a happy life;
 My passions now have ceas'd their strife;
 Their current turn'd from earthly things,
 They centre in the King of kings;
 Where bliss alone is to be found,
 Which only lives on hallow'd ground.
 O! may thy friendly bosom prove
 The sacred force of heav'nly love;
 Then wilt thou soon be taught to know
 The vanity of all below;
 Then will thy happy soul aspire,
 And sweetly catch seraphic fire;
 With burning cherubim confess,
 In GOD alone is happiness.

THE

Arminian Magazine,

For JULY 1789.



A DISCOURSE concerning the NECESSITY and CONTINGENCY of EVENTS in the WORLD, in respect of GOD'S ETERNAL DECREES.

By THOMAS GOAD, D. D.

[Concluded from page 272.]

CONTINGENCY is the middle point between *necessity* and *impossibility* of being; and therefore so much as any thing inclineth to *existence*, it is *necessary*. The want or neglect of the distinction between *contingency* and *casualty*, hath been a great cause of the error we confute: for our opposites still taking *fortuitously* and *contingently* for *synonymous*, because they would have nothing *casual* in respect of GOD, therefore they would have every thing *necessary*; not discerning the middle path which we walk in, between *epicurism* and *stoicism*.

Concerning GOD'S *providence* we teach, that although, according to that *ordinary* course, which we call *nature*, which he hath prescribed for the operation of his creatures in the *decree* of creation, many things fall out according to the *free choice* of *voluntary agents*, no way by him *necessitated*; yet GOD is still busy with a *double providence*. The *first* is *universal*; by this, whatsoever *natural agents* do *contingently*, he *fore-seeth* most clearly, and *ordereth* most wisely, according to his *glory*, the *preservation* of the *universe*,
and

and *good of his creatures*. The *second* is *particular*; by this he puts in oft-times a *miraculous* finger into such *contingent* business as respects his *church*, and oft-times so worketh the heart of the *voluntary* agent, that he doth that which, if he had been left alone to himself, he would not have done; and is secretly diverted from the doing that, which otherwise he would most *willingly*, and could most *easily* have done.

And here our *opposites* may please to observe, that our opinion is so far from denying a *particular* providence, that it only maintaineth a providence *properly* termed *particular*: for that *particular* providence which our opposites talk of, if it be well looked into, will appear to be in no better sense *particular*, than the *Roman church* is *universal*.

They say, that there is not any *numerical* act performed by any creature, without an *eternal* decree from GOD; this they call *particular* providence. Alas! this is the *general*, which concerneth all the actions performed by all things, or at least one mixt of *general* and *particular*. As for example, because it raineth to-day (GOD so ordereth that it should;) is it any sense to say, this rain was by the *particular* providence of GOD, unless we espied *extraordinary* matter in it? We therefore call that *universal* providence, whereby GOD directeth whatsoever his creatures do, according to their *natural* propensities, for the preservation and good of the *universe*. We term that *particular* or *special* providence, whereby GOD interposing his *extraordinary* power amongst the *contingent* affairs of *commonwealths*, or *private* men, sometimes by sensible *miracles* and *prodigies*; sometimes by his *secret* omnipotency, sensible only in the *event*; manifesteth his *mercy* or *justice*, to his own *glory*, or good of his *church*.

This is properly termed *special* providence. I will now specify my faith concerning GOD's *providence*.

First. It is very probable, that petty *trivial* matters, such as are *indifferent*, not only in respect of *themselves*, but also of their *consequences*, fall out altogether *contingently*, without any *necessitating* decree. These matters are of three sorts.

1. The toys and trifling vanities of *voluntary* agents. What a company of idle gestures and sporting tricks use we every

every day, which doubtless, for aught GOD hath decreed, we might have as easily omitted?

2. The petty consequences of the *main* actions of *natural* agents: for example, though the main drift and scope of the operations of the *elements* and *meteors* be according to the method *eternally* prescribed them by GOD; yet some *particular* events accompanying their operations, some *circumstances*, questionless, were not prefixed by a *particular* decree; as now and then it happeneth to rain when the sun shineth. I cannot believe that there is any *special* decree concerning this.

Here I would have the reader observe, how these *events* are not so properly called *contingent*, as those others are; for they were swayed by no *decree* either *general* or *special*, from the middle point between *necessity* and *impossibility* of being. But these, though they are *contingent* in respect of a *particular* decree, and may as well not be as be, for aught GOD hath *precisely* determined concerning them; yet in respect of the *general* method prefixed to *natural* agents, they do *necessarily* come to pass, because their main office cannot be performed without these circumstances and consequences.

The last sort are mixed of the two former, and include all such *events* as result from the *contingent* *concourse* of *nature* and *voluntary* agents; as when the wind bloweth off one's hat, to say that GOD *particularly* decreed such trifles, I think it injurious to the *majesty* of his determinations. But here by trifles I mean such matters, as I said before, which are *indifferent*, not only in respect of themselves, but also of their consequences.

I believe, that things of greatest moment are done *necessarily*, by the *immediate* power of GOD, either by *swaying* men from their own proper *inclinations*, or by *supernatural* means quite crossing their enterprizes. So we read in the *scripture* and *church-histories*, how GOD hath sometimes quite changed the hearts of men for some great purpose concerning his *church* and *glory*.

I believe that the middle sort of events in the world, such as are neither *trivial* nor yet *extraordinary*, the *ordinary*

serious matters which concern *religion, commonwealths, the temporal and spiritual good of private men, the preservation from confusion, &c.* Of these, I say, my belief is, that though *ordinarily* men and reasonable agents do things *contingently*, yet GOD doth so manage this *contingency*, daily and hourly interposing his power according to his *mercy* or *justice*, that very few matters of *consequence* are merely *contingent*. For example; because I see *marriage* for the most part to be either a great *curse* or a great *blessing*, I am so far persuaded of the truth of the common saying, that I think *marriages*, for the most part, *are made in heaven*, before they are on earth. Let a man diligently peruse any history, and he shall find many things done *ordinarily*, according to the *natural* bent of *particular* persons, and so *contingently* in respect of GOD; and yet let him join all things done by all the *actors* in the history together; let him accurately observe how one thing followeth upon another, he shall find, that still at the last there will be something from the *finger* of GOD, manifesting the glory either of his *mercy* or *justice*. If we read the history of the *reformation*, begun by *Luther*, we shall perceive many things, done by the *natural* humours of men, by the guidance of Divine wisdom made admirable furtherances of the *reformation*. The like may be said of *Henry the VIII's marriage*, and the dissolution of *abbeys*. The like indeed may be observed in any history, especially if it concern *religion* or a *christian* commonwealth; for I conceive that GOD's *providence* is more or less remarkable in a place, proportionably to the profession of *religion*. Let a man but diligently observe the prime passages of his own times; let him mark how the chief *actors* in them do all things according to their *particular* bents and *private* humours; yet let him note the upshot, he shall perceive, that there was some *secret guide* which directed all to GOD's glory, though men do what they list according to their own pleasure. The best demonstration of this most useful and delightful truth every man might best make to himself. If he would but seriously consider the whole course of his own life, and mark how (whatsoever he hath done out of the absolute

absolute freedom of his choice,) his actions have been turned and winded now and then *contrary* to his *intent*, now and then *beyond* it, now and then *beside* it; sometimes to his *grief*, sometimes to his *comfort*, always to be examples of GOD's *mercy*, or his *justice*; he would easily perceive, how excellently the Divine *providence* worketh upon *contingencies*.

Here the reader may see how I suppose some things *necessary*, some things *contingent*, some things *mixt*, by reason of divers circumstances of both kinds; by no means undertaking precisely to *determine* how many things are done *contingently*, or how many *necessarily*.

Now as our opinion doth most exactly blazon the *divinity* of GOD's *infinite knowledge*, by which he *simply* knoweth all things, so also it doth most clearly set forth the honour of his *active wisdom*, by which he *governeth* all things. For to order all things in an harmonious concord to good, whatsoever the confused, distracted discord of *choice* in inferior causes may produce, is a more glorious act of wisdom, than *first* to *decree* how all things shall be done according to *certain platforms*, and to see them effected according to them: yea, this conceit, though it be *stoicism* in itself, yet it openeth a great door for *epicurism*. For *Epicurus* and his fellows believed there were gods, but imagined they incumbered not themselves with the ordering of *sublunary* matters, but suffered matters here below to go for the most part according to the *natural and eternal customs*. Even so, if GOD hath *from eternity* prefixed an *irresistible* tenor agreeable to which all things should for ever *necessarily* come to pass, GOD might *from eternity* also, from the same instant he made his decrees, let all things alone according to *Epicurus's* conceit, seeing all things must come orderly to pass, by virtue of his *decree*, though he slept all the while.

But our doctrine, they say, contradicteth the scriptures. Our *Saviour* telleth the apostles, that *the hairs of their heads were all numbered*; that not so much as a *sparrow falleth without his Father*. Therefore the pettiest matters in the world are *determined* by GOD himself.

The meaning of the place is this, not one of them falleth without GOD's *privity* and *permission*. The scope of our Saviour was to *encourage* his disciples, whom he was now sending abroad into the world *as sheep among wolves*; to this purpose he tells them, that *the hairs of their heads were numbered*; the number of them was known to GOD, without whose *permission* they could not lose one of them. That not so much as a *sparrow* falleth without their *Father*, *i. e.* without the *knowledge* and *permission* of him who was their loving Father: and therefore he bids them not to be afraid, seeing if such trifles could not be without GOD's *permission*, doubtless GOD, who was their more *special* observer, would not suffer men to meddle with them, more than should be for his glory and their good. So that it cannot, without absurdity, be hence concluded, that GOD hath made any *special* decree concerning *sparrows*; for, as St. Paul saith, *Doth GOD take care for oxen?* so say I, *Doth GOD take care for sparrows?* Here it is worth observation, that the arguments, for the most part, which our *opposites* produce for the *necessity* of all *events*, and *their* kind of *particular* providence, are such, as conclude either not so much, or more than they would have them; being much like the garments which were made for the moon, either too big or too little for their conclusions. For either they are drawn from *particular* examples, and prove nothing at all; as when Calvin proveth there ariseth no wind without a *special* decree from GOD, because he caused a *south-wind* to bring the *Israelites quails*; or else they are deduced out of reasons and scriptures, which, as they handle them, prove GOD to be the *author of sin*, and so a great deal more than they are willing they should.

But our opinion may seem to patronize the proud error concerning *free-will*. For if GOD doth not necessitate our actions, but leave them to our inclinations, so that it is in our power to work or not work; we have *freedom* of will to do or not to do, whatsoever we do *contingently*.

These words, *which we do contingently*, are well put in ; for we say many things are done *contingently* in respect of GOD, yet many we say are done by GOD's *special* determination. But 'tis most certainly true, that good duties, properly so called, to which we are bound, are never performed without *choice* and *freedom* : which, therefore, amongst other *privileges* of Christ's purchasing, are restored under the spiritual *jubilee* of the gospel, and conferred on us by the Holy Ghost as one *special* part of our redemption. *If the Son make you free, then are you free indeed.* And, *Where the Spirit of the Lord is, there is liberty.*

In answer then to the objection, I say, that for our *natural* actions, as *eating* or *walking*, I believe that *ordinarily* we perform them *freely* and *contingently* in respect of GOD. Likewise I doubt not, but as the ancient heathens *Aristides*, *Socrates*, *Fabricius*, so many now perform many things *civilly* and *morally good*, being left alone * to their *contingent* educations and complexions. But for matter of *grace* and *salvation*, I confess, to the glory of GOD, that *in us, being dead in sins and trespasses, dwelleth no good* ; that we cannot so much as *think*, much less *do*, any good, unless the Holy Ghost giveth us the power *both to will and to do it.*

Adam, before his fall, was equally poised between *perseverance* and *defection* ; but he falling by the *freedom* of his choice, lost those perfections which made him free : so that if his posterity do any thing truly *good*, it is from GOD, not from themselves ; whatsoever *bad* they do, it is from themselves, not from GOD.

Here it may be noted, that we may do many things *contingently* in respect of GOD, which yet we do not *freely*, but *necessarily*, in respect of ourselves : as our sins are *contingent* in respect of him, because he never imposed any necessity of sinning upon us : yet they are necessary in respect of ourselves, seeing we being left to ourselves cannot but sin. So many things, which are *contingent* in respect of
our

* I am far from rejecting the opinion of restraining-grace, if it be well *ex-*
pounded,

our nature, may be in some sort *necessary* in respect of our persons; as those things which our complexions, or customs and habits, necessitate us to. But to return to the point.

They say moreover, that our opinion contradiceth both scripture and philosophy.

1. For scripture, it is said, that *in him we live, move, and have our being*; by which words we are taught, that all our motions, of what kind soever, either natural or moral, vital or rational, are not only guided, but also caused by GOD himself.

2. Both in logic and metaphysics, there are divers rules consonant to this scripture; as, "The cause of the cause is the cause of its effects;" and "The second cause does not act, but as it is moved by the first," &c. Therefore man doth no kind of thing, but GOD is the first cause of it; and consequently, whatsoever we do, we do *necessarily* in respect of him.

This is one of the arguments, which prove more than our adversaries would have them; and by these rules have I formerly proved, that they make GOD the *author of sin*; for if *the cause of the cause be the cause of its effects*, as doubtless it is, while they make GOD the cause of all those actions which either are sins, or the causes of sins, questionless they make GOD, according to their own argumentation, the cause of sins. But they have a limitation for this rule, and say, that it holdeth in causes essentially subordinate; as they say, that GOD is the cause of all those things, which are essentially done by our wills; but sins proceeding from the depravation of our wills are effects of a cause, not *directly subordinate* to GOD. The limitation is found, but not applicable to their instance; yea, the limitation itself quite spoileth them: for, 1. While *Adam's* will was yet sound, they teach, that GOD decreed that *Adam* should eat the forbidden fruit. Now at that time they cannot say, but that *Adam* was a cause *essentially subordinate* to GOD. 2. They teach, that GOD is a cause not only of our *actions*, but also of our *volitions*: then *these* being the causes of our sins, are directly subordinate to him.

3. Let us consider not only the subordination between GOD and our *wills*, but also between our actions and their *moralities*, and we shall perceive, that, according to the abuse of these rules, they make GOD the cause of our sins. For that rule, *the cause of the cause is the cause of its effects*, is infallibly true expounded thus, "The cause of any effect is the cause of all such events, as necessarily follow that effect."

Now then, if, as they say, GOD be a necessary cause of all our particular actions, seeing our actions, in reference to such and such objects, must needs be sinful, it is manifest what followeth. For example: though to take money in general be no sin, yet to take *this* or *that* money, being none of our own, is a sin. Now then, if GOD be a cause of this action in reference to *this* object, as he is, if he be the cause of *this* particular action; it is impossible their doctrine should excuse GOD from sin. *Eating*, in reference to the forbidden fruit, was a *sin*; but, according to them GOD was a *principal* cause of eating the forbidden fruit: therefore GOD was a principal cause of *Adam's* sin.

The *minor* I prove thus. They say he was the *necessitating* cause of this particular action. Eating was a *natural* action, the *individuation* of this eating, by an *unlawful* object, was a *moral* obliquity: but GOD was the cause of this *individual*. *Ergo*.

The like may be said of all our *sinful actions*. *When I have drunk sufficiently both for the necessity and comfort of nature, to drink a cup more is sin*. But our opposites teach, that I cannot take up this superfluous cup without GOD's special determination; therefore GOD is the author of sin.

This doctrine is enough to make one's hair stand an end, making GOD, whatsoever they say, the *cause* not only of our *actions*, but also of our *obliquities*: for what are the *obliquities* of our actions, but the placing of them upon wrong objects? If therefore they make GOD the *principal* cause of all our *particular* actions, most of which are particularized by bad objects, what do these men make of GOD?

Hitherto

Hitherto I have shewn how our opposites are wounded with their own weapons. Now I will take their weapons out of their hands, and teach them the right use of them; shewing how GOD is the *cause of all things*, only not the cause of *sin*: a cause of all good things, yet so that many good things are *contingent* also.

We have shewed in the third argument, how GOD hath ordained, that all sorts of *inferior* or *second causes* should work according to their proper kinds; that *voluntary* agents should work *voluntarily*, &c. GOD then is the *first cause* that all things work, and that they work in certain kinds. If so, then GOD is the cause that many things are done *contingently*, one of the chief sorts of second causes by this appointment working *voluntarily*, and therefore *contingently*, which connexion we have formerly justified. This being well understood, will instruct us not only that it may be so, but also that it must be so: that GOD being the *necessary cause* of all good things, yet all such things are not *necessary effects* of him. For example: it is impossible that man should do any thing without GOD, therefore GOD is a cause *necessary* to the being of all things effected by him; yet because many things done by the *free choice* of man, might as well have been omitted, GOD no ways constraining him to them, these are not *necessary effects* of GOD. The reason of this is, because GOD hath decreed that man should work *voluntarily*, having liberty to do as well one thing as another, yet so that GOD giveth him the strength to do whatsoever he *chooseth* to do, and *ability* to *choose* what he will without limitation of his choice; for this were else to take it away, and to make man an *involuntary* agent. For example: GOD hath given thee *strength* of body; he hath given thee also *ability to choose* in what exercise thou wilt employ it; thou choosest to *ring*, or *dance*; GOD then the author of thy strength is the *chief* cause of these exercises, yet so, as they are *contingent* in respect of him, because thou mightest have omitted them hadst thou pleased. By this we may plainly see, how GOD is the *prin-*
cipal

principal cause of all things of which he is *capable* to be a cause ; and yet many things are *contingent* in respect of him. This being cleared, we may with more facility conceive, how and in what sense GOD is the cause of all we do, and yet we only the cause of sin.

GOD sustains us when we are about our sins ; even then, *in him we live, and move, and have our being*, as well as when we are better busied. GOD giveth that *strength* by which we commit any sin, yet because he doth not *necessitate* or *incline* unto it, but we of ourselves *abuse* it to wickedness, GOD hath still the part of a *creator* ; we only are *sinful*. An example will make this clear : suppose a king delivereth to his subject, *men, weapons, money, and warlike provision*, that he may fight for his honour against his enemies : his subject proves a *traitor*, and useth all his *sovereign's* strength against himself. His sovereign here is a *cause* that he hath the *command*, and doth the *office* of a captain ; but he is no cause of his *treachery* ; the *offence* is only the *captain's*, and the *wrong* is only the *sovereign's*. This is just the case between GOD and us ; GOD hath given us many excellent *faculties* both of *body* and *soul*, which he *intended* we should use to his *glory*, in obedience to his commandments, and *resist* his and our enemy, the devil. We most *traiterously* siding with *satan*, have *abused* his gifts to his dishonour ; GOD did the part of a *creator*, we of *rebels*. A man lives *intemperately*, GOD gave him not strength to this purpose, he *necessitated* not the man to this intemperance : man therefore only sinned, GOD is dishonoured. The king made his subject *able* to rebel against him, by delivering his *military* furniture unto him ; the verier *miscreant* he that did rebel against him. So GOD made *Adam* indeed *able* to sin, but he never *intended* that he should sin with that ability. GOD then is the *cause* of all those things in which we sin ; and yet whatsoever he doth, is exceeding good. He is not the *cause* that we *intend* any sin, but the *cause* that we are *able* to commit those sins we intend ; and yet he *intended* not our abilities for sin, but for his service. Of all our good actions he is the *first* cause, we are the *second* :

of all our sins we are the *proper* cause, he is only the *conditio sine quâ non*. He only gives the power, without which we could not sin.

But here some man may say, that *choice* of an *unlawful* object, upon which we misplace our actions, is that which maketh us sinners. Now this being an act of our *will*, it must suppose also the *concourse* of GOD; how then doth our opinion clear the point? The same answer abundantly sufficeth; GOD made *Adam* able to be *willing* to sin, but he made him not to *will* sin; GOD set before him *life and death*; that he did *choose* death, it was by the *strength* of will given him of GOD; but GOD did not *bind* him to *choose* death, for that were a *contradiction*, a *necessitated* choice.

Briefly, whatsoever we choose, we do it by the power by which we are *voluntary agents*; yet if we choose death, GOD is not to be blamed; for he made us *voluntary*, and therefore it was as *possible* for us to have *chosen* life. If the nature of a *voluntary agent* be well observed, this point will be most evident.

The last objection is this, GOD's *fore-knowledge* of all *futures* is most *infallible* and *necessary*: Therefore all *futures* in respect of him fall out *necessarily*, otherwise it is possible GOD may be *deceived*. Yea, if many things fall out *contingently*, GOD's *fore-knowledge* of them can be but *contingent*, depending after a sort on man's *free-will*.

This argument is *plausible* at the first view; but if it be touched, it falls to shatters. It is one thing to know that a thing will *necessarily be done*, and another to *know necessarily* that a thing will be done. GOD doth *necessarily foreknow* all that will be done, but he doth not know that those things which shall be done *voluntarily*, will be done *necessarily*: he knoweth that they will be done, but he knoweth withal, that they might have fallen out otherwise, for aught he had ordered to the contrary. So GOD *necessarily* knew that *Adam* would fall; and yet he knew that he would not fall *necessarily*, for it was as possible for him not to have fallen. It was the *ancient*, and is still the true, opinion, that GOD's
prescience

prescience is not the cause of events; he *fore-knoweth* all things because they will be done, things are not done because he *fore-knoweth* them. The *infallibility* of his knowledge consisteth not in the *immutability* of his decree, but in the *prerogative* of his Deity. It is impossible therefore that any man, by his *voluntary* manner of working, should *delude* GOD's *fore-sight*; not because GOD doth *necessitate* his will to *certain effects*, for this were indeed to take it away; but because his *fore-knowledge* is *infinite*,

Let our hearts therefore be never so full of *mazes* and *meanders*, turning and winding, yet the *all-seeing* GOD cannot but espy them long before; not because he himself *contrived* them, for then it were no wonder if he were the searcher of hearts; but because to him, who is every way *infinite*, all things cannot be but *present* and τετραχλισημένα, which is the significant word of the *author* to the *Hebrews*, signifying *open*, by a *metaphor* or similitude drawn from a word that signifies *having the faces laid upwards*; because such as lie *so*, have their *face* exposed to the sight of all men.

[End of the Necessity and Contingency of Events.]

An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Ortho-
dox Doctrine of GOD's FREE-GRACE, and MAN'S
FREE-WILL,

By JOHN PLAIFERE, B. D.

[Wrote about the Year 1630.]

PART I,

The Introduction,

THAT which gave birth to the following work, was principally a desire, by the help of GOD, to get some satisfaction to myself in the great question of this age, concerning

cerning the *order* and *manner* of *Divine predestination*, as the holy scriptures have revealed it unto us.

Therefore about this *order* I have set down the several opinions of note, which are *five* in number; these I have examined and compared together: and in four of the five I acknowledge some pieces of truth, and indeed no doctrine can appear in any degree probable, which consists all of falsehoods. But those few lineaments of truth are so obscured and mingled with defects, that they seem to me to lead both into error in faith, and corruption of manners, if men should live after them; and that not by abuse only, as may be pretended, but by just and necessary consequence.

But in the *fifth opinion*, I will not say there shineth forth the full and naked truth; since we see now *through a glass darkly*. But this I must say, *therein* seemeth to appear a way of apprehending this high mystery, which is far more free from giving occasion of error, either in faith or practice, than any of the other opinions.

CHAP. I.

The FIRST OPINION.

THE first opinion concerning the order of Divine predestination is this:

1. "That GOD from all eternity decreed to create a certain number of men.
2. "That of this number he predestinated some to everlasting life; and others unto eternal death.
3. "That in this act he respected nothing more than his own dominion, and the pleasure of his own will.
4. "That to bring men to those ends, he decreed to permit sin to enter in upon all men, that the reprobate might be condemned for sin; and decreed to send his Son to recover out of sin his elect, fallen together with the reprobate."

This opinion is charged,

"With making GOD the author of sin.

"With reprobating men before they were evil.

"With

“ With electing men not in Christ, who is sent, according to this opinion, to recover out of sin those that were elected, before they were considered as finners.”

The SECOND OPINION.

THE second opinion concerning the order of predestination is this :

1. “ That GOD from all eternity decreed to create mankind holy and good.
2. “ That he fore-saw man being tempted by satan, would fall into sin, if GOD did not hinder it ; he decreed not to hinder.
3. “ That out of mankind seen fallen into sin and misery, he chose a certain number to raise to righteousness, and to eternal life ; and rejected the rest, leaving them in their sins.
4. “ That for these his chosen, he decreed to send his Son to redeem them, and his Spirit to call them, and sanctify them ; the rest he decreed to forsake, leaving them to satan and themselves, and to punish them for their sins.”

Many say, St. *Austin* was the first author of this opinion, since it hath had for its defenders the *Dominicans*, *Belarmine*, *Cajetan*, and many other Papists ; and among Protestants the synod at *Dort*, Dr. *Carleton*, bishop of *Chichester*, and others : but it is disliked by the defenders of the former, and of the following opinion's also.

By the former, because to defend the justice of GOD, it supposeth mankind corrupted before any election or reprobation was made, which seemeth needless ; for say they, there are elect and reprobate angels without or before any corruption or fall.

By the following, because with the former opinion it teacheth Christ to be sent only to the elect, and the word and Spirit only to call them ; whereby the reprobate are but more oppressed, being called to embrace salvation offered,
which

which they cannot do, and yet for refusal thereof, they are more deeply condemned.

By all of them, because it supposeth original sin the cause of reprobation, which the *former* impute to an antecedent irrefpective decree; the *others* to foreseen infidelity or disobedience: none of them simply to that sin, which they suppose remitted in baptism to many reprobates. But both these opinions offend much against GOD's goodness and truth.

The THIRD OPINION.

THE third opinion is;

1. "That GOD decreed to create mankind good," as the second opinion said.

2. "That he foresaw the fall of man," as in the same second opinion.

3. "That he decreed to send his Son to die for the world, and his word to call, and to offer salvation unto all men, with a common and sufficient grace in the means to work faith in men, if they be not wanting to themselves."

4. "That out of GOD's foreknowledge of man's infirmity, and that none would believe by this common grace, he decreed to add a special grace more effectual, to whomsoever he pleased, chosen according to his own purpose, by which they shall not only be able to believe, but also actually believe."

I have the following objections against this.

1. That common grace, which is so weak, that no one is saved by it, is not the grace of the gospel, which sure was intended to be salutary, at least to some; nay, it deserveth not the name of grace, since it is not beneficial to any.

2. That special, effectual grace, seems not to be the grace of the gospel, being rejected of none to whom it is offered; for the grace of the gospel is such as is received by some, and rejected by others; to some it is *in vain*, to others not *in vain*.

3. This

3. This opinion, with the two former, seems to bring desperation into the minds of men, seeing none can be saved, but by that special grace, which is given but to a few, out of the secret purpose of GOD; which, whether GOD doth intend to give or no, the general promises of the gospel do not assure; seeing they imply no more than a common grace, which is always ineffectual.

The FOURTH OPINION.

THE fourth opinion is;

1. "That GOD decreed to create man, to permit him to fall, and to send Christ to redeem the world," as in the third opinion.

2. "That he made a general conditional decree of predestination, under the condition of faith and perseverance, and a special absolute decree of electing those to life, whom he foreknew would believe and persevere under the means and aids of grace, faith, and perseverance; and a special absolute decree of condemning them, who he foresaw would abide impenitent in their sins."

I dislike it for these reasons, viz.

1. Because a general conditional predestination is none at all.

2. Because the decree of special election of such as believe (no better declared than thus) seemeth to make men choose GOD first, rather than GOD them.

3. Because it maketh the decrees of *justification* and *condemnation*, to be the same with the decree of *election* and *reprobation*, which must be distinguished, as they are by the apostle to the *Romans*.

4. Because it manifesteth no more grace, neither greater cause of thankfulness, given by GOD to the elect, than to the reprobate.

The FIFTH OPINION.

THE fifth opinion is that of *Arminius*, which he interpreted according to his own principles, in his *theses*
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de natura Dei, and of *Vorstius* in his treatise *de Deo*, and others; and may therefore be less acceptable to some for the sake of the teachers and defenders of it; but the lover of truth will not be prejudiced against it, because it hath besides these, the unanimous suffrage of the fathers, Greek and Latin, before St. *Augustine*, if their doctrine concerning prescience be rightly examined, and explained, namely,

1. " That GOD by his infinite understanding, from all eternity, knew all things possible to be.

2. " That among other infinite things possible, in his understanding, he conceived all this frame of the world that now is, and in it all the race of mankind from the first man to the last, every one in his several order, government and event, only as possible to be, if he would say the word.

3. " That he knew how to alter the ordering either of all, or of any part, or person in the race of men, so as other effects, and other ends than those that now are, might be brought forth, if he would otherwise order them.

4. " But that, considering this frame of the world, and order of mankind (as now it is) he judged it was exceeding good for the manifestation of the glory of his wisdom, power, goodness, mercy, justice, dominion, and lordship, if he should will, or decree to put it into execution, and into being.

5. " That GOD infallibly foreknew, that if he should decree to put it into execution, that then these, and these particular persons, would certainly by this order of means and government, be transmitted and brought to eternal life: and that those other particular persons, under their order of means and government, through their own fault would go into perdition, if justice should be done them.

6. " That though he knew, what these would be, yet he determined and decreed, out of his own absolute will and pleasure to say, *fiat*, be it so; and to put into execution, and into being, all this which he had in his understanding; and in so doing, he predestinated all men either to life or death eternal.

" For

“ For he predestinated to life those particular men, to whom out of his own good pleasure he decreed to give those happy means, which being given, he foreknew they would thereby become vessels fit for honour.”

And that GOD ordered the course of the world by his providence in general, is evident from his having *determined the before-appointed times, and the bounds of the habitations of all nations of men*: and that he specially predestinated some, is plain from that of the apostle, *whom he did foreknow he did predestinate*. And therefore mention is made in scripture of *the setting and placing of things by the counsel of his own will*, in that order of causes, and of means, which he understands, will bring forth such ends and such effects, if he please to do his part, and permit the creature to its part. By this *order, means, government, &c.* I understand the creation of man righteous, the permission of his fall, the correction of his sin, the means of his restoration by the Son of GOD made man, the calling, the converting of a sinner, his faith, repentance, perseverance, his blessings, chastisements, trials, and whatsoever else is now found in the order of any man's salvation, or in the aberrations from that order, whereby men come to destruction.

C H A P. II.

An Illustration of the fifth Opinion.

THIS opinion observeth, in the decree of predestination, an act of GOD's understanding, and an act of his will.

1. The act of his understanding is his knowledge, in respect of things not yet in being; called *fore-knowledge*; which fore-knowledge is put by this opinion before the act of predestinating, according to the scriptures, *whom he foreknew he predestinated*.

2. This knowledge of GOD, being previous to his predestinating, did not look to the mass of mankind as created and uncorrupted, or to the mass fallen and corrupted,

or to Christ believed on only ; but to these, and beyond all these, to the first, middle, and final state of every particular man, and the universal state of all men.

Thus much shall suffice for the act of GOD's understanding ; let us now speak to the act of his will.

To predestinate is the proper act of the will of GOD ; his knowledge is his counsellor, but his will is king, and they are both himself, *who worketh all things according to the counsel of his will* ; and to predestinate is the part and office of the most absolute and perfect knowledge and power, which most properly is GOD's, who supremely orders all things, choosing and allowing what shall be, in what manner ; and to what end.

Thus St. *Paul* speaks of the will of GOD, as of the prime and highest, and most universal cause of things, approving or permitting all other inferior causes, which because they might have been restrained, or changed by the supreme cause, and were not, they are said all at last, to be resolved into the will of GOD, as the prime cause. Further, this opinion avoideth all the inconveniencies, that any of the former fall into ; for

1. It exalteth all the attributes of GOD, and not some only ; as his *wisdom* and *knowledge*, in foreknowing not only his own works, but also all the works of every free creature, and that to every circumstance of every particular in this numberless number, and how to govern them to his glory ; and in using the reasonable creature according to its nature, in the permission of sin, in the obedience or disobedience to grace, that he may judge the world in righteousness. His *power*, in creating and governing all things, bringing light out of darkness, and happiness out of misery. His *goodness*, in making all good at the first, and overcoming evil with goodness. His *universal grace and mercy*, in preparing redemption for all men, that had made themselves bond-slaves to *satan* ; and in providing means to apply, and to communicate this redemption. His *truth*, in that his promises are meant to all to whom they are communicated, and performed to all that come up to the conditions required.

quired. His *justice*, in punishing all such as use not the benefit of the redemption offered, sincerely and constantly. His *special grace and singular love*, in them whom he fore-knew would use his benefits, if they were granted unto them, in whose salvation and glory he was so well pleased, that he confirmed to them, by his decree, that course and calling which he saw would bring them unto it. His *dominion and sovereign lordship*, in that he being the highest and supreme cause of all things, ordered them after his own pleasure, making happy whom he will, and forsaking whom he will, finding in them cause worthy to be forsaken, after they have so often forsaken him.

2. This opinion avoideth the imputation of stoical fate, which the defenders of the three first cannot possibly do; for they make man's salvation or damnation necessary, by an antecedent necessity of a decree of GOD. But this opinion, placing GOD's decree after his fore-knowledge, makes man's salvation or damnation infallibly certain to GOD's knowledge, but free and contingent to man; GOD's knowledge, as knowledge, causing nothing, and his decree not altering or crossing, but ratifying that which he knew would be the work of man, working out his own salvation, by co-working with the grace of GOD, or working his own damnation, by forsaking his mercy.

3. It avoideth the accusations laid against the *fourth* opinion; for it maketh the election of GOD absolute, definite, unconditional, complete, irrevocable and immutable. It maketh GOD to chuse man, and not man first to chuse GOD. It hath no affinity at all with *Pelagianism* in the matter of predestination, or in the matter of grace; unless this be *Pelagianism*, to hold that under the aids of grace the will is still free to evil. It maketh predestination the root and cause of calling, justifying, glorifying; of faith, repentance, perseverance; and of all the good that is in us: which are the effects of predestination, and effects of the love of GOD predestinating them unto us.

4. It ministereth no matter of despair, or of presumption, but cherisheth both hope and fear. *Not of despair*; for,
first,

first, no man is decreed against, but upon the foreknowledge of his own refusal of life offered him. *Secondly*, the promises are general, and he may truly think them to belong to him. *Thirdly*, there is sufficient grace in the means of conversion, to remedy all the weakness and perverseness that is in man's depraved nature: every sincere person may therefore entertain a well-grounded hope. *Not of presumption*; for, *first*, no man is decreed for, but with the foreknowledge of his own acceptance of life offered him. *Secondly*, though the promises of GOD are general, they have conditions, which he must be careful to observe, who will inherit the things promised. *Thirdly*, the grace, that is in the means of conversion, is not tied unto them by any physical connexion, but is dispensed by the good pleasure of GOD, who may offer and unite it to the word, when and how long he will; or may withhold the influence of it, and so harden or forsake the careless or the proud; such therefore have reason to fear.

5. It ministereth as sweet comfort to all godly persons, who find themselves walking in the ways that lead to life, and confirmeth their faith of eternal salvation to be enjoyed through Christ, and as fervently kindleth their love to GOD, as any way or order of our election conceived otherwise.

The End of the first Part.

C H A P. III.

The Transition to the second Part.

HAVING now propounded that which I conceive to be the truth, I have yet one thing more to do: I am to shew how all the articles that run into this question, being rightly explained, cohere and consent to this doctrine: that I may demonstrate it to be what truth should be, harmonious and consonant with itself, in all its parts. I am to declare then the doctrine of the ancient church: *First*, of these things, as *eternal*, viz. GOD's *knowledge*, *will*, *providence*, *predestination*, *election*, *reprobation*; these shall make
a second

a second part. *Secondly*, of these things as done in time, viz. of the *creation*, of the *fall of man*, the *effects of the fall*, the *restoration of man*, his *vocation*, *conversion*; of *grace*, *free-will*, *perseverance*, and of the *last judgment*: and these shall make a third part of this work, through GOD's goodness and assistance.

Known unto GOD from everlasting are all his works, saith St. James; and St. Paul telleth us, that *whom he foreknew he predestinated*: and we find St. Peter writing, to such as were *elect according to the foreknowledge of GOD the Father*.

But the doubt is, whether future, contingent, conditional things, especially the free acts of a created will, under supposition if such a one were created, or placed in this or that order, be a subject knowable unto GOD by his knowledge of *simple understanding*.

After the view of the whole world, GOD finding this frame both possible to his power, and good in his wisdom, to declare thereby his justice and mercy, and all other his excellent attributes, decreed to put it into being and execution: which was the first act of his practical knowledge, calling up his will to allow, approve, and decree, this goodly and glorious system, the mirror of his eternal power and godhead, and this order of all things, especially of mankind, that great mass, out of which his mercy, justice, and sovereign power, draw forth vessels to honour, and vessels to dishonour.

It is the proper work of the will to predestinate, or to decree which of those infinite things, presented by the understanding, shall be and come into light; for unless the will and power of GOD cause their production, their being known does not make them to be.

The will of GOD being in itself one, and simple, may be considered with diversity, only as conversant about things that are diverse, his will allowing them to be diverse.

First, then, there are some things which GOD willeth to be done by himself, by his own power; as *the world to be created of nothing*: *his Son to be sent into the world, made of a woman*, and such like. This will of GOD never fail-
eth,

eth, because he works it himself alone by his almighty power. *Secondly*, there are some things which GOD willeth to be done by the creature, either as a natural agent, as flowers to be drawn out of the earth by the sun; or by a voluntary agent, as good works to be done by man; where, notwithstanding, GOD himself co-operateth with the creature in a manner suitable to the nature of a voluntary agent. This second *will* often times faileth by the creature's default, by whom GOD would have the work wrought; GOD permitting, and not hindering that default, though he could have done it. *Thirdly*, some things GOD willeth, and doth himself, or with others, antecedently to any thing in them, out of his own goodness and mercy; as all the good we have in nature, or in grace; our creation, our calling, our glory; GOD beginning, following, perfecting all our good, out of his abundant and never-failing bounty. Some things he willeth and doth, led or urged thereunto, upon some occasion of the evil of the creature; as to forsake, to punish, or to destroy it; and this is the will of his justice, the cause of all the punishment inflicted on mankind. Nor do I conceive, why GOD's desire of the welfare and salvation of his creatures, may not be called the *primary will of GOD*; and his resolution to punish such as neglect the salvation he offers, his *secondary will*; for these two may well stand together; as in a tempest, the will of the merchant to save the goods, abideth in him as his chief desire, though now, as the case stands, he, by another will, casteth them into the sea. Neither are they contrary one to the other, seeing they have two objects diversely qualified; a man as he is GOD's creature, and as he is an impenitent sinner; as he was the one, GOD would have saved him; as he is the other, he wills his perdition.

The decree of the will of GOD determining all other things, besides those about man, is called by the general name of *providence*.

The decree of GOD, whereby he determined concerning man, as a special and principal part of his providence, is called by a peculiar name, *predestination*.

Predestination

Predestination is an act of GOD's will from all eternity, decreeing the ends of all men, and the means which he foreknew would bring them to those ends. The ends are, life or death eternal; the means are, the government of every particular man in this life, under more or less of the goodness, or of the severity of GOD.

[*To be continued.*]

S E R M O N VIII.

On MATT. XXV. 36.

I was sick, and ye visited me.

1. **I**T is generally supposed that *the means of grace*, and *the ordinances of GOD*, are equivalent terms. We usually mean by that expression, those that are usually termed, *works of piety*, namely, hearing and reading the scripture, receiving the Lord's supper, public and private prayer, and fasting. And it is certain, these are the ordinary channels which convey the grace of GOD to the souls of men. But are they the only means of grace? Are there no other means than these, whereby GOD is pleased, frequently, yea, ordinarily, to convey his grace to them that either love or fear him? Surely there are works of mercy, as well as works of piety, which are real means of grace. They are more especially such to those that perform them with a single eye. And those that neglect them, do not receive the grace which otherwise they might. Yea, and they lose, by a continued neglect, the grace which they had received. Is it not hence, that many who were once strong in faith, are now weak and feeble-minded? And yet they are not sensible whence that weakness comes, as they neglect none of the ordinances of GOD. But they might see whence it comes, were they seriously to consider St. Paul's account of all true believers, *We are his workmanship, created*

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ated anew in Christ Jesus unto good works, which GOD hath before prepared, that we might walk therein, Eph. ii. 10.

2. The walking herein is essentially necessary, as to the continuance of that faith whereby we are already saved by grace, so to the attainment of everlasting salvation. Of this we cannot doubt, if we seriously consider, that these are the words of the great Judge himself, *Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat; thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me, Matt. xxv. 34, &c. Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* If this does not convince you, that the continuance in works of mercy is necessary to salvation, consider, what the Judge of all says to those on the left hand. *Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me.* You see, were it for this alone, they must depart from GOD into everlasting punishment.

3. Is it not strange, that this important truth should be so little understood, or at least should so little influence the practice even of them that fear GOD? Suppose this representation be true, suppose the Judge of all the earth speaks right, those and those only that feed the hungry, give drink to the thirsty, clothe the naked, relieve the stranger, visit those that are sick and in prison, according to their power and opportunity, shall inherit the everlasting kingdom. And those that do not, shall depart into everlasting fire, prepared for the devil and his angels.

4. I purpose at present to confine my discourse to one article of these, *visiting the sick*: a plain duty, which all that are

are in health may practise, in a higher or lower degree : and which nevertheless is almost universally neglected, even by those that profess to love GOD. And touching this I would inquire, First, What is implied in visiting the sick? Secondly, How is it to be performed? and, Thirdly, By whom?

I. First, I would inquire, what is the nature of this duty? What is implied in *visiting the sick*?

1. By the sick I do not mean only those that keep their bed, or that are sick in the strictest sense. Rather I would include, all such as are in a state of affliction, whether of mind or body; and that, whether they are good or bad, whether they fear GOD or not.

“But is there any need of visiting them in person? May we not relieve them at a distance? Does it not answer the same purpose, if we send them help, as if we carry it ourselves?” Many are so circumstanced, that they cannot attend the sick in person; and where this is the real case, it is undoubtedly sufficient for them to send help, being the only expedient they can use. But this is not properly *visiting the sick*: it is another thing. The word which we render *visit*, in its literal acceptation means to *look upon*. And this, you well know, cannot be done, unless you are present with them. To send them assistance is therefore entirely a different thing from visiting them. The former then ought to be done, but the latter not left undone.

“But I send a physician to those that are sick; and he can do them more good than I can.” He can in one respect: he can do them more good, with regard to their bodily health. But he cannot do them more good with regard to their souls, which are of infinitely greater importance. And if he could, this would not excuse *you*: his going would not fulfil *your* duty. Neither would it do the same good to *you*, unless you saw them with your own eyes. If you do not, you lose a means of grace: you lose an excellent means of increasing your thankfulness to GOD, who saves you from this pain and sickness, and continues your health

and strength: as well as of increasing your sympathy with the afflicted, your benevolence, and all social affections.

3. One great reason why the rich in general have so little sympathy for the poor, is because they so seldom visit them. Hence it is, that, according to the common observation, one part of the world does not know what the other suffers. Many of them do not know, because they do not care to know: they keep out of the way of knowing it, and then plead their voluntary ignorance, as an excuse for their hardness of heart. "Indeed Sir," (said a person of large substance) "I am a very compassionate man. But to tell you the truth, I do not know any body in the world that is in want." How did this come to pass? Why, he took good care to keep out of their way. And if he fell upon any of them unawares, *he passed over on the other side.*

4. How contrary to this is both the spirit and behaviour of even people of the highest rank in a neighbouring nation! In *Paris*, ladies of the first quality, yea, princesses of the blood, of the royal family, constantly visit the sick, particularly the patients in the Grand Hospital. And they not only take care to relieve their wants, (if they need any thing more than is provided for them) but attend on their sick-beds, dress their sores, and perform the meanest offices for them. Here is a pattern for the *English*, poor or rich, mean or honourable! For many years we have abundantly copied after the follies of the *French*; let us for once copy after their wisdom and virtue, worthy the imitation of the whole christian world. Let not the gentlewomen, or even the countesses in *England*, be ashamed to imitate those princesses of the blood! Here is a fashion that does honour to human nature. It began in *France*; but **GOD** forbid it should end there!

5. And if your delicacy will not permit you to imitate those truly honourable ladies; by abasing yourselves in the manner which they do, by performing the lowest offices for the sick; you may, however, without humbling yourselves so far, supply them with whatever they want. And you
may

may administer help of a more excellent kind, by supplying their spiritual wants: instructing them (if they need such instruction) in the first principles of religion; endeavouring to shew them the dangerous state they are in, under the wrath and curse of GOD through sin, and pointing them to the Lamb of GOD, who taketh away the sins of the world. Beside this general instruction, you might have abundant opportunities of comforting those that are in pain of body or distress of mind: you might find opportunities of strengthening the feeble-minded, quickening those that are faint and weary; and of building up those that have believed, and encouraging them to *go on to perfection*. But these things you must do in your own person: you see, they cannot be done by proxy. Or suppose you could give the same relief to the sick by another, you could not reap the same advantage to yourself. You could not gain that increase in lowliness, in patience, in tenderness of spirit, in sympathy with the afflicted, which you might have gained, if you had assisted them in person. Neither would you receive the same recompense in the resurrection of the just, when *every man shall receive his own reward, according to his own labour*.

II. 1. I proceed to inquire, in the second place, How are we to visit them? In what manner may this labour of love be most effectually performed? How may we do this, most to the glory of GOD, and the benefit of our neighbour? But before ever you enter upon the work, you should be deeply convinced, that you are by no means sufficient for it: you have neither sufficient grace, nor sufficient understanding, to perform it in the most excellent manner. And this will convince you of the necessity of applying to the strong for strength, and of flying to the Father of lights, the Giver of every good gift, for wisdom: ever remembering, *there is a Spirit in man that giveth wisdom, and the inspiration of the Holy One that giveth understanding*. Whenever therefore you are about to enter upon the work, seek his help by earnest prayer. Cry to him for the whole spirit of humility, lest if pride steal into your heart, if you ascribe any

any thing to yourself, while you strive to save others, you destroy your own soul. Before and through the work, from the beginning to the end, let your heart wait upon him for a continual supply of meekness and gentleness, of patience and long-suffering, that you may never be angry or discouraged, at whatever treatment, rough or smooth, kind or unkind, you may meet with. Be not moved with the deep ignorance of some, the dulness, the amazing stupidity of others: marvel not at their peevishness or stubbornness, at their non-improvement after all the pains that you have taken: yea, at some of them turning back to perdition, and being worse than they were before. Still your record is with the Lord, and your reward with the Most High.

2. As to the particular method of treating the sick. You need not tie yourself down to any; but may continually vary your manner of proceeding, as various circumstances may require. But it may not be amiss, usually to begin with inquiring into their outward condition. You may ask, Whether they have the necessaries of life? Whether they have sufficient food and raiment? If the weather be cold, Whether they have fuel? Whether they have needful attendance? Whether they have proper advice, with regard to their bodily disorder; especially if it be of a dangerous kind? In several of these respects you may be able to give them some assistance yourself: and you may move those that are more able than you, to supply your lack of service. You might properly say in your own case, "To beg I am ashamed:" but never be ashamed to beg for the poor; yea, in this case, be an importunate beggar: do not easily take a denial. Use all the address, all the understanding, all the influence you have: at the same time trusting in him, that has the hearts of all men in his hands,

3. You will then easily discern, whether there be any good office, which you can do for them with your own hands. Indeed most of the things which are needful to be done, those about them can do better than you. But in some you may have more skill, or more experience than they. And if you have, let not delicacy or honour stand in
your

your way. Remember his word, *Inasmuch as ye have done it unto the least of these, ye have done it unto me.* And think nothing too mean to do for him! Rejoice to be abased for his sake!

4. These little labours of love will pave your way to things of greater importance. Having shewn that you have a regard for their bodies, you may proceed to inquire concerning their souls. And here you have a large field before you: you have scope for exercising all the talents which GOD has given you. May you not begin with asking, Have you ever considered, that GOD governs the world? that his providence is over all? and over *you* in particular? Does any thing then befall you without his knowledge? or without his designing it for your good? He knows all you suffer: he knows all your pains: he sees all your wants. He sees, not only your affliction in general, but every particular circumstance of it. Is he not looking down from heaven, and disposing all these things for your profit? You may then inquire, whether he is acquainted with the general principles of religion? And afterwards lovingly and gently examine, Whether his life has been agreeable thereto? Whether he has been an outward, barefaced sinner, or has had a form of religion? See next whether he knows anything of the power: of worshipping GOD *in spirit and in truth.* If he does not, endeavour to explain to him, *Without holiness no man shall see the Lord: and Except a man be born again, he cannot see the kingdom of GOD.* When he begins to understand the nature of holiness, and the necessity of the new birth, then you may press upon him *repentance toward GOD, and faith in our Lord Jesus Christ.*

5. When you find any of them begin to fear GOD, it will be proper to give them, one after another, some plain tracts, as the Instructions for Christians, Awake thou that sleepest, and the Nature and Design of Christianity. At the next visit you may inquire, What they have read? what they remember? and what they understand? And then will be the time to enforce what they understand, and if possible, impress it on their hearts. Be sure to conclude every meet-

ing with prayer. If you cannot yet pray without a form, you may use some of those composed by Mr. *Spinckes*, or any other pious writer. But the sooner you break through this backwardness, the better. Ask of GOD, and he will soon open your mouth.

6. Together with the more important lessons, which you endeavour to teach all the poor whom you visit, it would be a deed of charity to teach them two things more, which they are generally little acquainted with: industry and cleanliness. It was said by a pious man, "Cleanliness is next to godliness." Indeed the want of it is a scandal to all religion; causing the way of truth to be evil-spoken of. And without industry we are neither fit for this world, nor for the world to come. With regard to both, *Whatsoever thy hand findeth to do, do it with thy might.*

III. 1. The third point to be considered is, By whom is this duty to be performed? The answer is ready, By all that desire to *inherit the kingdom* of their Father, which was prepared for them from the foundation of the world. For thus saith the Lord, *Come, ye blessed—inherit the kingdom—For I was sick, and ye visited me.* And to those on the left hand, *Depart, ye cursed—for I was sick and ye visited me not.* Does not this plainly imply, that as all who do this, are *bles- sed, and shall inherit the kingdom*: so all who do it not, are *cur- sed, and shall depart into everlasting fire.*

2. All therefore who desire to escape everlasting fire, and to inherit the everlasting kingdom, are equally concerned, according to their power, to practise this important duty. It is equally incumbent on young and old, rich and poor, men and women, according to their ability. None are so young, if they desire to save their own souls, as to be excused from assisting their neighbours. None are so poor (unless they want the necessaries of life) but they are called to do something more or less, at whatever time they can spare, for the relief and comfort of their afflicted fellow-sufferers.

3. But those *who are rich in this world*, who have more than the conveniencies of life, are peculiarly called of GOD

to this blessed work, and pointed out to it by his gracious providence. As you are not under the necessity of working for your bread, you have your time at your own disposal. You may therefore allot some part of it every day for this labour of love. If it be practicable, it is far best to have a fixed hour, (for "any time," we say, "is no time,") and not to employ that time in any other business, without urgent necessity. You have likewise a peculiar advantage over many, by your station in life. Being superior in rank to them, you have the more influence on that very account. Your inferiors of course look up to you with a kind of reverence. And the condescension which you shew in visiting them, gives them a prejudice in your favour, which inclines them to hear you with attention, and willingly receive what you say. Improve this prejudice to the uttermost, for the benefit of their souls as well as their bodies. While you are as eyes to the blind, and feet to the lame, a husband to the widow, and a father to the fatherless, see that you still keep a higher end in view, even the saving of souls from death, and that you labour to make all you say and do, subservient to that great end.

4. "But have *the poor* themselves any part or lot in this matter? Are they any way concerned in visiting the sick?" What can they give to others, who have hardly the conveniencies, or perhaps necessaries of life for themselves? If they have not, yet they need not be wholly excluded from the blessing which attends the practice of this duty. Even those may remember that excellent rule, "Let our conveniencies give way to our neighbour's necessities: and our necessities give way to our neighbour's extremities." And few are so poor, as not to be able sometimes to give *two mites*: but if they are not, if they have no money to give, may they not give what is of more value? Yea, of more value than thousands of gold and silver? If you speak *in the name of Jesus Christ of Nazareth*, may not the words you speak be health to the soul, and marrow to the bones? Can you give them nothing? Nay, in administering to them the grace of GOD, you give them more than all this world is worth!

Go on! Go on! Thou poor disciple of a poor Master! Do as he did in the days of his flesh! Whenever thou hast an opportunity, go about, doing good and healing all that are oppressed with the devil: encouraging them to shake off his chains, and fly immediately to him

“ Who sets the prisoners free, and breaks
The iron bondage from their necks.”

Above all, give them your prayers. Pray with them: pray for them! And who knows but you may save their souls alive?

5. You that are *old*, whose feet are ready to stumble upon the dark mountains, may not you do a little more good, before you go hence and are no more seen? O remember

“ ’Tis time to live, if you grow old:
Of little life the best to make,
And manage wisely the last stake!”

As you have lived many years, it may be hoped you have attained such knowledge as may be of use to others. You have certainly more knowledge of men, which is commonly learnt by dear-bought experience. With what strength you have left, employ the few moments you have to spare, in ministering to those who are weaker than yourselves. Your grey hairs will not fail to give you authority, and add weight to what you speak. You may frequently urge, to increase their attention,

“ Believe me, youth; for I am read in cares,
And groan beneath the weight of more than threescore years.”

You have frequently been a sufferer yourself: perhaps you are so still. So much the more give them all the assistance you can, both with regard to their souls and bodies, before they and you go to the place, whence you will not return.

6. On the other hand, you that are *young* have several advantages, that are almost peculiar to yourselves. You have generally a flow of spirits, and a liveliness of temper, which, by the grace of GOD, make you willing to under-
take

take, and capable of performing many good works, at which others would be discouraged. And you have your health and strength of body whereby you are eminently qualified, to assist the sick and those that have no strength. You are able to take up and carry the crosses, which may be expected to lie in the way. Employ then your whole vigour of body and mind, in ministering to your afflicted brethren. And bless GOD that you have them to employ, in so honourable a service: like those heavenly *servants of his that do his pleasure*, by continually ministering to the heirs of salvation.

7. "But may not *women*, as well as men, bear a part in this honourable service?" Undoubtedly they may: nay, they ought: it is meet, right, and their bounden duty. Herein there is no difference: *there is neither male nor female in Christ Jesus*. Indeed it has long passed for a maxim with many, that "women are only to be seen, not heard." And accordingly many of them are brought up in such a manner, as if they were only designed for agreeable play-things! But is this doing honour to the sex? or is it a real kindness to them? No; it is the deepest unkindness: it is horrid cruelty: it is mere Turkish barbarity. And I know not how any woman of sense and spirit can submit to it. Let all you that have it in your power, assert the right, which the God of Nature has given you. Yield not to that vile bondage any longer. You, as well as men, are rational creatures. You, like them, were made in the image of GOD: you are equally candidates for immortality. You too are called of GOD, as you have time, to *do good unto all men*. Be not *disobedient to the heavenly calling*. Whenever you have opportunity, do all the good you can, particularly to your poor sick neighbour. And every one of you likewise *shall receive your own reward, according to your own labour*.

8. It is well known, that, in the primitive church, there were women particularly appointed for this work. Indeed there was one or more such in every christian congregation under heaven. They were then termed *deaconesses*, that is,

U u

servants:

servants: servants of the church and of its great Master. Such was *Phebe*, (mentioned by *St. Paul*, Rom. xvi. 1.) a *deacons of the church at Cenchræa*. It is true, most of these were women in years, and well experienced in the work of GOD. But were the young wholly excluded from that service? No; neither need they be, provided they know in whom they have believed, and shew that they are holy of heart, by being holy in all manner of conversation. Such a deacons, if she answered her picture, was *Mr. Law's Miranda*. Would any one object to her visiting and relieving the sick and poor, because she was a woman? Nay, and a young one too? Do any of you that are young, desire to tread in her steps? Have you a pleasing form? An agreeable address? So much the better, if you are wholly devoted to GOD. He will use these, if your eye be single, to make your words strike the deeper. And while you minister to others, how many blessings may redound into your own bosom? Hereby your natural levity may be destroyed, your fondness for trifles cured, your wrong tempers corrected, your evil habits weakened, until they are rooted out. And you will be prepared to adorn the doctrine of GOD our Saviour, in every future scene of life. Only be very wary, if you visit or converse with those of the other sex, lest your affections be entangled, on one side or the other, and so you find a curse instead of a blessing.

9. Seeing then this is a duty to which we are all called, rich and poor, young and old, male and female; (and it would be well, if parents would train up their children herein, as well as in saying their prayers and going to church :) let the time past suffice that almost all of us have neglected it, as by general consent. O what need has every one of us to say, "Lord, forgive me my sins of omission!" Well, in the name of GOD let us now from this day set about it with general consent. And I pray, let it never go out of your mind, that this is a duty which you cannot perform by proxy: unless in one only case; unless you are disabled by your own pain or weakness. In that only case, it suffices to send the relief which you would otherwise give. Begin,
my

my dear brethren, begin now: else the impression which you now feel, will wear off; and possibly, it may never return! What then will be the consequence? Instead of hearing that word, *Come, ye blessed—For I was sick, and ye visited me;* you must hear that awful sentence, *Depart, ye cursed!—For I was sick, and ye visited me not!*

Aberdeen, May 23, 1786.

*The JOURNAL of THOMAS COKE, Bishop of the
Methodist-Episcopal Church,*

From September 18, 1784, to June 3, 1785.

[Continued from page 297.]

SUNDAY, March 13. I was now obliged to travel the whole Lord's day, in order to reach my appointed engagements. At dinner-time I found out another old Baptist gentlewoman who desired me to alight, and gave me and my horse very good entertainment: she is a mourner in *Zion*. In the evening I reached *Williamsburgh*, after hunting in vain for one of our friends who lives within five miles of it. On inquiring of my landlady whether there were any Methodists in the town, she informed me that one of the principal men in the town was a Methodist (Mr. *Holt*). I called upon him, but found that he was a good old Presbyterian. However when I apologized for my mistake, and was retiring, he insisted on my staying at his house, and sent for my horse. He loves **GOD**.

Monday 14, I got to *Smithfield*. The innumerable large ferries in this country make travelling very expensive, and they charge three shillings sterling for a night's fodder and corn for a horse. But it is not so dear in the north,

Portsmouth, Virginia, Tuesday 15. I got now into my work, blessed be **GOD**, having only part of a dollar left.
I preached

I preached here to an attentive, but chiefly unawakened congregation, and baptized.

Wednesday 16. I arrived at brother *Jolly's*, at whose house I preached to a little attentive congregation, and took up my lodging that night at the house of a neighbouring gentleman, of much candour, but no religion.

Thursday 17. I preached at (what they call) *The Brick-church*, belonging to the church of *England*. The people in general in this neighbourhood seem very dead. But our friends, I believe, found it a tolerable good time at the sacrament. After duty I went to sister *Kelfick's*, a widow, and a most excellent woman. The whole family indeed, which is numerous, seems all awakened.

Friday 18. I preached at *Mowyoek* to a little congregation. I have now found out a secret. My plan was to cross over from the *West-Indies* to *Portsmouth*, and to take the circuit in which I am now engaged: and this plan was given at the last conference to the respective assistants whom it concerned. But brother *Morris* (the only preacher in this circuit) neglected to publish me, so that the people have had hardly any notice, for which reason I suppose my congregations throughout the circuit will be comparatively small. Indeed he has committed a much worse neglect than this: for he has not preached in most parts of the circuit these two months, and in some places not these ten weeks, although the people have regularly attended at the accustomed times, and gone away like fools. His wife, it seems, has been expecting her time for these ten weeks, and he must wait upon her till she lies in. If I knew of any preacher to supply his place, I would suspend him immediately. After preaching I went to *Hollowell Williams's*, who is an excellent christian, and a faithful friend of the cause. If it had not been for his activity, I suppose nobody in the circuit would have known of my coming.

Coenjock, Saturday 19. I preached here in a pretty chapel, which, I believe, belongs to the church of *England*; but we do regular duty in it. The congregation was not large.

Sandy.

Sandy-Hook-church, Sunday 20. Here we had a tolerable number, owing to our friends riding out of the way to inform the people from place to place, but no preparation for the sacrament in any of these places, the notice being so short, and in general so uncertain. I rode, after preaching, to one Mr. *Burgefs's*. Mr. *Burgefs* is quite the gentleman and the man of reading, and so very candid, that I am in hopes he is not far from conviction.

Pasquotank, Monday 21. Here I had not been published. However, I collected about thirty, and gave them a sermon in the court-house. The swearing, drinking landlord would charge me nothing for my entertainment. His wife has good desires. From hence I rode to *Nixonton*, where, as before, I had not been published. They gathered together a tolerable congregation for me, to whom I gave a sermon in the evening. But the people in this country are so scattered, that the notice must be very public, otherwise the people cannot attend. So much for Mr. *Morris's* circuit. I lay this night at one Mrs. *Adams's*, a widow lady of fortune, who has not yet joined the society.

Tuesday 22. I rode to the reverend Mr. *Pettigrew's*. He is gone to the *West-Indies* for his health: but Mrs. *Pettigrew* received me very kindly.

Wednesday 23. I went to *Edenton*, a most wicked place. Here Mr. *Pettigrew* preaches: The people in general seemed to prefer the court-house, which is an elegant place, so I went there accordingly, and preached to a large congregation. The preachers ought really to take this place into their plan, and there is a person who will receive them. There seemed nothing but dissipation and wickedness in the tavern at which I put up, and yet the landlord would take nothing for my dinner. In the afternoon I rode with brother *Dameron*, one of our preachers who came to meet me, to Mrs. *Boyd's*, a widow lady who came to *Edenton* to hear me. She lives about seven miles off on my way, and has good desires. I suppose Mr. *Pettigrew* does as much good in *Edenton* as a little chicken.

Thursday

Thursday 24. I arrived at brother *Campbell's* in *North-Carolina*, the gentleman and the christian united. On the 25th, I preached in the Chapel-church, in which we do regular duty; but, alas! religion is at a very low ebb in this neighbourhood.

Saturday 26. I preached in the house of one Mr. *Outlaw*, a rich man, but of no religion. We usually preach in the church, but he has the gout, and his house is large, and he was desirous of hearing me, so I preached in the house: and it was a very good time.

Sunday 27. *St. John's chapel*. This belongs to the church of *England*, and we do regular duty in it. I preached here to an attentive people, and administered the Lord's supper.

Monday 28. *Bridges-Creek-church*. This also belongs to the church of *England*, and we do duty whenever we please here. I had a large congregation, but our friends foolishly neglected to provide the elements for the Lord's supper. I have been travelling in a very low wet country for these three weeks, and it is astonishing what a number of frogs there are here. There has been lately a remarkable mortality among the people in these southern states; vast numbers of them have been carried off.

Tuesday 29. I preached at the house of *Anthony Moore*, an *Israelite* indeed, in whom there is no guile. The Lord has not been, I think, more present with me since I came to *America*, than he was this day.

Wednesday 30. *Roanoke-chapel*. I found in this chapel a serious, attentive people. Here I met with Mr. *Farrat*. After duty he went with me to one brother *Seward's*, in the state of *Virginia*, about eight miles off. We now talked largely on the minutes concerning slavery: but he would not be persuaded. The secret is, he has twenty-four slaves of his own: but I am afraid, he will do infinite hurt by his opposition to our rules.

Thursday 31. I came to-day to one *Isham Malone's*, and preached in his dwelling-house, where we had an excellent
time,

time, especially at the sacrament. In the afternoon I rode to brother *Jordan's*.

Friday, April 1. I preached in a chapel belonging to *Isaac Johnson*. I now begin to venture to exhort our societies to emancipate their slaves.

Saturday 2. At noon I preached in the dwelling-house of brother *Dowling*, and we had considerable refreshments at the sacrament. Sister *Dowling* is a blessed woman.

Sunday 3. We crossed a dangerous ford, where a man was lately drowned. The river was rather full, but I followed the foremost, and my company and self got safe over. I preached at noon at the house of brother *Almond*.

Monday 4. This being the day of the general election for the county, I don't preach, but stay quietly at brother *Almond's*, where I have a room to myself.

Tuesday 5. I rode to sister *Bdford's*.

Thursday 7. I went some miles to visit a dying friend, and spent about half the day with him in drawing up his will, in which he emancipates, at the times there specified, his eight slaves. This is a good beginning. In the evening I crossed over a dangerous run of water, and lay at the house of brother *Ward*.

Friday 8. According to my plan, I was to preach in a church called *Royster's* church at noon. After riding about twenty-five miles, I got, as I found afterwards, within a furlong of the church, but the church being out of sight in an immense forest, and the path which led to it hardly trodden, and having no guide, I rode about eighteen miles more, backwards and forwards, generally on the full stretch, and found it at last by the direction of a planter, whose plantation was the only one I saw for some hours. When I came there, which was two hours after the time, there was nobody there. I returned to the planter's, who gave me and my horse some refreshment, and recommended me to go to one brother *Philps*, a Methodist, about five miles off. After travelling till nine at night, and expecting frequently I should be obliged to take up my lodging in the woods, with the assistance of a couple of negroes and a couple of shillings, I found

found out the house. I now was informed that I had not been published in *Royster's* church, or any part of that circuit, the two preachers having not been at the last conference, and the neighbouring preachers having not sent them a copy of my plan. However, our brother *Philps* and family, and several other friends, intended to set off the next morning for a quarterly-meeting about sixteen miles off. Their quarterly-meetings on this continent are much attended to. The friends for twenty miles round, and sometimes for thirty or forty, meet together. The meeting always lasts two days. All the travelling-preachers in the circuit are present, and they, with perhaps a local preacher or two, give the people a sermon one after another, besides the love-feast, and (now) the sacrament. On Saturday 9, I set off with the friends to brother *Martin's*, in whose barn I preached that day. The next day I administered the sacrament to a large company and preached, and after me the two travelling-preachers. We had now been six hours and a half engaged in duty, and I had published myself to preach in the neighbourhood for the three following days, so they consented to defer the love-feast till Wednesday. We were thirty strangers, I think, in brother *Martin's* house only; and were obliged to lie three in a bed. I had now, for the first time, a very little persecution. The testimony I bore in this place against slave-holding, provoked many of the unawakened to retire out of the barn, and to combine together to flog me, as soon as I came out. A high-headed lady also went out, and cried out, as I was afterwards informed, that she would give fifty pounds if they would give that little doctor one hundred lashes. When I came out, they surrounded me, but had power only to talk. Our brother *Martin* has done gloriously, for he has fully and immediately emancipated fifteen slaves. And that sermon which made so much noise, has so affected one of our brethren (brother *Norton*,) that he came to brother *Martin*, and desired him to draw up a proper instrument for the emancipation of his eight slaves. A brother (whose name is *Ragland*) has also emancipated one.

Monday

Monday 11. I preached at brother *Baker's*. Here a mob came to meet me with staves and clubs. Their plan, I fancy, was to fall upon me as soon as I touched on the subject of slavery. I knew nothing of it till I had done preaching, but not seeing it my duty to touch on the subject here, their scheme was defeated, and they suffered me to pass through them without molestation.

Tuesday 12. I rode to brother *Kennon's*, preaching a funeral-sermon in the way at a planter's house for a little child, and reading our burial-service over the grave in the wood. They have a funeral-sermon preached for every human creature that dies, in these parts, except the blacks. Brother *Kennon* has emancipated twenty two slaves. These are great sacrifices: for the slaves are worth I suppose on an average £.40 sterling each, and perhaps more.

Wednesday 13. I had a good time at the love-feast after preaching at brother *Kennon's*. Brother *Martin's* wife is an excellent saint.

Thursday 14. We rode about forty miles to a brother of Mr. *Kennon*. There are nine of the family in society. I have now done with my testimony against slavery for a time, being got into *North-Carolina* again; the laws of this state forbidding any to free their negroes. Friday 15. I preached here to a small congregation.

Saturday 16. I rode to a Presbyterian church, in which the pious minister gave our friends leave to hold their quarterly-meeting. I preached that day and Sunday, and one of our preachers also on the Sunday. Our people in the neighbourhood, I found, (who have been brought up Presbyterians) had desired Mr. *Patillo* to administer the sacrament to them, not knowing of my coming to see them; so, for the first time in my life, I partook of the sacrament in the Presbyterian way. I lay at Mr. *Patillo's*.

Monday 18. I rode to *Edmund Taylor's*, a sincere friend and brother, who is overjoyed at our late change. They got a little company together in the evening.

Tuesday 19. We came to brother *Green Hill's*, where we hold our conference. There were about twenty preach-

ers or more in one house, and by making or laying beds on the floors, there was room for all. We spent three days (from Wednesday to Friday inclusive) in conference, and a comfortable time we had together. In this division we have had 991 increase this year; and have stretched our borders into *Georgia*. *Beverley Allen* has all *South-Carolina* to range in. We have ordained him deacon and elder at this conference. We also send an elder and a preacher to *South-Carolina*. Brother *Asbury* has met with great encouragement in his visit to *Charlestown*: a merchant (*Mr. Wells*) opened his house to him, and was convinced and justified before he went away. We have now 110 members in that state, by the assiduity of a local preacher, who lately settled there.

Saturday 23. We rode about forty-five miles to brother *Tignall Jones's*, in *Mecklenburg* county, *Virginia*, to a quarterly-meeting, which we held on the Sunday and Monday. Sister *Jones* is a very precious woman. I had here a very fine congregation at five on Monday morning. The people in general in this part of the country, and also in *North-Carolina*, eat only two meals a day, the first about nine in the morning, and the other about four or five in the afternoon. The people in general, and more especially our own friends, go to bed very early (about nine o'clock) and rise early, about five o'clock or day-break.

Tuesday 26. I again visited kind brother *Dowling*, and preached that day and the next morning at five. On Wednesday I set off for the quarter-meeting at brother *Rogers's* in *Brunswick* county, where I had a very refreshing time. In the way I preached an awakening discourse, which I have some reason to think did good.

Saturday 30. I set off with a company of preachers who, by this time, had met me, for the conference. In the morning I preached and administered the sacrament at brother *Merrit's*.

[To be continued.]

POETRY.

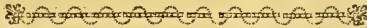
Poetry.

COMPASSION.

PITY the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 O give relief and heaven will bless your store.
 These tatter'd clothes my poverty bespeak,
 These hoary locks proclaim my lengthen'd years;
 And many a furrow in my grief-worn cheek
 Has been a channel to a flood of tears.
 You house erected on the rising ground,
 With tempting aspect drew me from my road;
 For plenty there a residence has found,
 And grandeur a magnificent abode.
 Hard is the fate of the infirm and poor!
 Here as I crav'd a morsel of their bread,
 A pamper'd menial drove me from the door,
 To seek a shelter in a humbler shed.
 Oh! take me to your hospitable dome;
 Keen blows the wind, and piercing is the cold!
 Short is my passage to the friendly tomb;
 For I am poor and miserably old.
 Should I reveal the sources of my grief,
 If soft humanity e'er touch'd your breast,
 Your hands would not withhold the kind relief,
 And tears of pity would not be repress.
 Heaven sends misfortunes; why should we repine:
 'Tis heaven has brought me to the state you see;
 And your condition may be soon like mine,
 The child of sorrow and of misery,

A little

A little farm was my paternal lot,
 Then like the lark I sprightly hail'd the morn;
 But ah! oppression forc'd me from my cot,
 My cattle died, and blighted was my corn.
 My daughter, once the comfort of my age,
 Lur'd by a villain from her native home,
 Is cast abandon'd on the world's wide stage,
 And doom'd in scanty poverty to roam.
 My tender wife, sweet smother of my care,
 Struck with sad anguish at the stern decree;
 Fell, ling'ring fell, a victim to despair,
 And left the world to wretchedness and me.
 Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh! give relief, and heaven will bless your store.



A HYMN IN AFFLICTION.

WHY, throng'd and wedg'd with threatening clouds,
 Does heav'n grow dark, and low'r?
 To drop down fatness on the earth
 In many a gentle show'r.

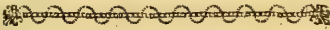
Why do the wintry piercing blasts
 Make widow'd nature mourn?
 That springs may bloom, and summers shine,
 And gayest scenes return.

Why does the radiant sun retire,
 And leave the world in shade?
 To re-ignite light and day,
 By change more grateful made.

Why did the dear Redeemer bleed?
 Oh! why did Jesus die?
 To save mankind, exalt himself,
 And reign above the sky.

Thus all that e'er arrive at joy,
 Must pass the gates of pain :
 And thou my GOD, dost frown a while,
 Only to smile again.

Not so, when heavenly realms receive
 The disembodied soul ;
 There tides of never-ebbing bliss
 In endless circles roll.



The HERMIT.

AT the close of the day, when the hamlet is still,
 And mortals the sweets of forgetfulness prove,
 When nought but the torrent is heard on the hill,
 And nought but the nightingale's song in the grove ;
 'Twas then, by the cave of the mountain afar,
 A hermit his song of the night thus began ;
 No more with himself or with nature at war,
 He thought as a sage, while he felt as a man.

“ Ah, why thus abandon'd to darkness and woe,
 Why thus, lonely *Philomel*, flows thy sad strain!
 For spring shall return, and a lover bestow,
 And thy bosom no trace of misfortune retain.
 Yet, if pity inspire thee, ah cease not thy lay,
 Mourn, sweetest complainer, man calls thee to mourn :
 O soothe him, whose pleasures like thine pass away—
 Full quickly they pass,—but they never return.

“ Now gliding remote, on the verge of the sky,
 The moon half extinguish'd her crescent displays :
 But lately I mark'd when majestic on high
 She shone, and the planets were lost in her blaze.
 Roll on, thou fair orb, and with gladness pursue
 The path that conducts thee to splendour again.—

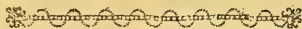
But

But man's faded glory no change shall renew ;
 Ah fool, to exult in a glory so vain !

" 'Tis night, and the landscape is lovely no more ;
 I mourn, but, ye woodlands, I mourn not for you :
 For morn is approaching, your charms to restore,
 Perfum'd with fresh fragrance, and glitt'ring with dew.
 Nor yet for the ravage of winter I mourn :
 Kind nature the embryo-blossom will save.—
 But when shall spring visit the mould'ring urn ;
 O when shall it dawn in the night of the grave !

" 'Twas thus, by the glare of false science betray'd,
 That leads, to bewilder ; and dazzles, to blind ;
 My thoughts wont to roam, from shade onward to shade,
 Destruction before me, and sorrow behind.
 O pity great Father of light, then I cry'd,
 Thy creature who fain would not wander from thee !
 Lo, humbled in dust, I relinquish my pride ;
 From doubt and from darkness thou only can'st free.

" And darkness and doubt are now flying away,
 No longer I roam in conjecture forlorn ;
 So breaks on the traveller, faint, and astray,
 The bright and the balmy effulgence of morn.
 See truth, love, and mercy, in triumph descending,
 And nature all glowing in *Eden's* first bloom !
 On the cold cheek of death smiles and roses are blending,
 And beauty immortal awakes from the tomb."



*Desiring a cheerful RESIGNATION to the DIVINE
 WILL.*

WHY breathes my anxious heart the frequent sigh ?
 Why from my eye-balls drops the ready tear ?
 Is it to mark how present blessings fly ?
 Is it that griefs to come, awake my fear ?

O may

O may I still with thankful heart enjoy
 The various gifts indulgent heaven bestows !
 Nor let ungrateful diffidence destroy
 The present good, with fears of future woes.

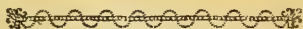
Nor let me curious ask if dark or fair
 My future hours ; but in the hand divine,
 With full affiance, leave my every care ;
 Be humble hope and resignation mine.

Celestial guests ! your smile can cheer the heart,
 When melancholy spreads her deepening gloom ;
 O come ! your animating power impart,
 And bid sweet flowers amid the desert bloom.

Yes, here and there, amid the dreary wild
 A spot of verdure cheers the languid eye :
 And now and then a sun-beam, warm and mild,
 Sheds its kind influence from a clement sky.

My GOD, my guide, be thou for ever near !
 Support my steps, point out my devious way ;
 Preserve my heart from every anxious fear ;
 Gild each dark scene with thy enlivening ray:

Be earth's quick-changing scenes, or dark, or fair,
 On thy kind arm O bid my soul recline :
 Be heaven-born hope (kind antidote of care)
 And humble, cheerful resignation mine.



ADDRESS TO THE CALVINISTS.

GOD has, you say, a two-fold will,
 One to preserve, and one to kill :
That in his word to all reveal'd,
This from the reprobate conceal'd :

That

That would have all the fallen kind
 Repentance and salvation find ;
 To hell's inevitable pains,
This the far greater part ordains ;
 Compell'd to sin by his decree,
 And damn'd from all eternity.

His written will to all displays
 Offers of life and pard'ning grace :
 His secret doth this life deny
 To most, yet asks, " Why will ye die ?"
 His *seeming* will their good pretends ;
 His *real* their damnation sends ;
 Makes the devoted victims fit,
 And thrusts them down into the pit.

'Tis thus, O GOD, they picture thee ;
 Thy justice and sincerity,
 Thy truth which never can remove,
 Thy bowels of unbounded love,
 Thy freedom of redeeming grace,
 " With-held from almost all the race,
 " Made for Apollyon to devour,
 " In honour of thy sov'reign power !"

Ye weak, mistaken worms, believe
 Your GOD, who never can deceive ;
 Believe his word sincerely meant,
 Whose oath confirms his kind intent :
 Believe his tears : believe his blood :
 Both for a world of sinners flow'd ;
 For those who nail'd him to the tree,
 For those who forg'd *the dire decree*,
 For ev'ry reprobate—and me !

THE
Arminian Magazine,

For AUGUST 1789.

An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Ortho-
dox Doctrine of GOD's FREE-GRACE, and MAN's
FREE-WILL.

By JOHN PLAIFERE, B. D.

[Continued from page 327.]

C H A P. IV.

The Transition to the third Part.

THUS have I spoken sparingly, and with reverence,
of these high things conceived by us as eternal, and
before all time. Next I am to declare the things
done in time, opening and revealing those eternal counsels;
which two parts I think good to unite, as it were, by a strong
joint set between them.

The creation of the world was the first act of GOD's
power, beginning to execute in time his counsel and decree,
which was from everlasting.

The world is that whole frame of GOD's building set up,
perfected, and furnished according to the model in the mind
and purpose of GOD, *who hath built all things*. In it
GOD made manifest the *invisible things of his wisdom and
goodness to his own glory*. Therein he hath made creatures
of sundry natures, motions, and perfections, to sundry ends.

Above others, he created man in a more excellent perfection, to a more excellent end: for he created him an image of himself, as far as was meet for a creature to partake of the Divine nature; which was, to be good, but mutable. This image or likeness to GOD was to be seen in three things; the first and second as man's perfections, the third as his end:

1. *In understanding and will.*
2. *In holiness and righteousness.*
3. *In immortality and blessedness.*

These three were subordinate one to the other; understanding and will to righteousness; righteousness to blessedness; blessedness to be the reward of righteousness, and righteousness to be the work of willingness; for virtue ariseth not from *necessity*, but *choice*.

The second act of execution in time of GOD's eternal counsel was, the government of man created; so as he might use his perfections, and attain his end.

In this government, GOD as the supreme Lord was to command, and man, as his creature and vassal, was to obey: but GOD being a free, and gracious Lord, and man not a brute, but a reasonable, and free servant, it pleased his Lord to descend, and come into covenant with him, as is used between party and party.

The sum of this covenant was, *Do this, and thou shalt live*; called therefore the *covenant of works*.

The law natural or moral, written in the heart of man, comprehended all the works which were to be done by him.

The law positive, namely, that of *abstaining from the fruit of the tree in the midst of the garden of Eden*, was a trial of his obedience, and the exercise of the duties of the law moral in a particular.

To man appertained the observing of these laws: to GOD appertained the performance of the promise of life to man observing them, as being faithful in the covenant.

Adam was honoured with being the immediate workmanship of GOD, the possessor of Paradise, and partaker of the
first

first covenant ; but he kept not the commandment. Being tempted by satan, he transgressed that one easy commandment, and so became guilty of all ; and losing his righteousness, he forfeited his happiness by sin, the breach of GOD's commandment and covenant.

The sin of man was voluntary, not necessary, though he sinned, being tempted by another ; for he had strength enough given him of GOD, and more was ready to have been supplied, if he had asked it, whereby he might have vanquished the tempter, and have stood firm in his obedience ; but he willingly consented, and yielded to the deceiver. Neither was this fall caused by GOD, though foreknown, but only permitted, when GOD, if he would, could have hindered it. And GOD permitted it.

1. Because he would not impeach the freedom of will, that he had given unto man. " He laid a kind of restraint," saith *Tertullian*, " upon his foreknowledge, and over-ruling power, by which he might have so interposed, that man should not, by abusing his freedom, have fallen into sin : for if he had so interposed, he had taken away that freedom of will, which in wisdom and goodness he had conferred upon him."

2. Because he saw it would offer him a fair occasion to manifest his wisdom and goodness still more graciously, than he had done in the creation.

3. Because GOD knew, that if man should fall, and he in mercy vouchsafe him a second covenant, it would offer him a just occasion both to be more thankful, and more wary. On which account, many more might be saved by a second covenant, made with man fallen, than would have been by the first, if *Adam* had stood, and the covenant of works had been held on with all his posterity : for natural perfections easily beget pride and confidence in ourselves, which is the first degree of aversion from GOD, and the beginning of ruin : but wants and weaknesses humble us, and make us fly to GOD, and cleave more close unto him.

That the fall of man was known before the decree of creation, the creation itself seemeth to shew, where there are

are infinite things prepared for man's use only as fallen, as all medicinal herbs prepared for phyfic : phyfic prefumeth ficknefs, and ficknefs prefumeth fin.

The effects of the fall of man are two-fold, *internal* and *external*.

The *internal* effect is that which is called *original fin*, comprehending both the lofs of his original righteoufnefs, and of his fupernatural perfections, and alfo the decay of his very natural faculties ; whence floweth a continual lufting after that which is evil, and a repugnance to that which is good. Man's heart, like a vitiated fountain, or degenerate tree, fends forth polluted ftreams and fow fruit.

The *external* effects of the fall are comprifed in the curfe of the ground, the fubject of man's labour, which comprehendeth all the miferies of this life ; and in the fentence of death, which includes both temporal and eternal death, and all the miferies of both.

The effects of the fall of *Adam* took place not only in himfelf, but in all his pofterity ; becaufe GOD held him not as one perfon, but as the whole nature of mankind, until fuch time as he was come into that ftate, in which GOD thought it beft to govern the race of mankind to the end of the world, namely, the ftate of fin and mifery, needing grace and mercy.

The third act of the execution of GOD's eternal counfel was, the reftoration of man fallen ; for the moft wife and mighty GOD, having created the world for man, and man for happinefs in the fruition of himfelf, would not fuffer either the whole deftruction of his creature, or the frustrating of his end ; though he was pleafed to permit the depraving of his creature, and to forfake one ill-fucceeding way, to take a better for the attainment of this end. Hence *Irenæus* : “ The whole ordering of falvation, touching man, “ was wrought according to the good pleafure of the Fa- “ ther, fo as GOD fhould not be overcome, nor his wif- “ dom feem defective : for if man, who was made of GOD “ to live, having loft life by being wounded by the ferpent “ which had corrupted him, fhould not again return to life, “ but

“ but be wholly swallowed up of death, GOD had been overcome, and the serpent’s malice had conquered the will of GOD.”

Hence GOD, that foreknew before all time the fall of man, had decreed in mercy to spare and preserve some degrees of his image in man, and to suspend the execution of some effects of his fall, that he might be a subject possible to be repaired, and capable of healing : and he did so, else man had died presently, or lived a mad and brutish creature. But GOD in wisdom and goodness chose not to destroy him absolutely, or wholly to make him anew. Moreover, out of the same wisdom and goodness he had decreed to supply another way that which was lost, and so bring man back from the gates of hell, and set him in a new and fair way to heaven.

This his thought from everlasting (*magnum cogitatum Patris*, as *Tertullian* calls it) was now revealed in due time, the time of man’s misery, namely, soon after the fall : for this gospel in effect was preached unto him, that GOD would send his own Son made of a woman, that should destroy the works of the devil, and by death overcoming him that had the power of death, should deliver man from bondage, and restore unto him righteousness and life.

Now, what by the remains of GOD’s image left in man, and what by the supply that GOD would make by his gracious help, miserable man fallen was reputed by GOD a fit person once again to be a party in a covenant ; a covenant of new conditions suiting to the state of a sinner, but tending to the same ends, righteousness and life.

This new covenant is called the *covenant of grace* ; first, because it was freely made with man a sinner, utterly unworthy to have any more communion with GOD : secondly, because in it the salvation of man is wrought in him rather by GOD than by himself, rather purchased by Christ than merited by himself, being more in receiving than in giving, in believing than in doing. Yet hath it the nature of a true covenant, both parties having something for either to perform ; GOD, to send his Son and
his

his Spirit to relieve the wants and miseries of man, and to forgive sins, and to give life to such as obey his Son and his Spirit: Man's part is, to humble himself for his sins to GOD his Creator, to believe in Christ his Redeemer, and to yield himself to be led by the Holy Spirit his sanctifier. Acts xx.

21. This part of man, in the covenant, the whole gospel speaketh of, requiring repentance, faith, and new obedience. Here are two things affirmed, which may seem to require proof.

1. That the covenant of grace was made with all mankind.

2. That GOD supplieth by his Spirit whatsoever is needful to the keeping of this covenant, on the behalf of man, who is confessed to be impotent through his fall.

These two shall, by GOD's assistance, be sufficiently proved hereafter. Now let these suffice to observe,

1. That we find here, in the day of the first publishing of the covenant, all mankind in *Adam* and *Eve*, receiving the promise of the gospel, at the same time that they received their punishments, which we see are universal to all their seed. It is therefore certain, that *that* promise also should be taken as universal; since it is a maxim, that *favours are to be interpreted in the largest sense.*

2. That we find left, after the fall, the remains of some of the image of GOD, as life, understanding of good and evil, liberty of will in natural and civil things, conscience accusing or excusing, &c. which, though they were given at first by creation, and so belong to nature, yet the permitting of them to remain in man, after his fall, was of grace, both to make him capable to contract and covenant withal, and also to be some beginnings and principles in order to his restoration. But since these alone are not sufficient to make him able to rise again, or to recover righteousness, or keep the new covenant of the gospel, we cannot think but GOD, who doth nothing imperfectly, and who in covenanting is no hard master, would supply by his Spirit whatsoever was needful more to the keeping of that new covenant, whereupon depends the eternal woe, or the eternal

eternal happiness of the party covenanted with; seeing it is a true maxim; that *no body can be obliged to that which is impossible.*

The covenant of grace being once made with mankind; in the root of all men *Adam*, it pleased the goodness of GOD that made it, to preserve, continue, and keep it afoot, (and so he will do it to the end of the world) by proclaiming it from time to time, by renewing it often, and calling men to the knowledge thereof; otherwise it would long since have been forgotten, and utterly lost.

This is that act of GOD which is termed the heavenly calling, wherein his divine power giveth us all things that pertain to life and godliness, by the right use whereof men are brought to that high end, happiness: or by the neglect and abuse whereof, they fall into endless misery.

Hence *St. Paul*, speaking of the saints, as he had joined those two together, *whom he did foreknow, he also did predestinate*; so he joineth these two together, *whom he did predestinate, them he also called*, by calling putting that into act, which he had seen and allowed in *predestinating*, in a successful course bringing them to glory. And *St. Jude*, speaking of ungodly men, saith, *they were before of old written to condemnation*, being such as turn the grace of GOD into lasciviousness, and deny GOD the only Lord, and our Lord *Jesus Christ*; whence the author to the *Hebrews* gives a good caveat, *Let us therefore fear, lest a promise being left us, of entering into his rest, any of us should come short of it.*

This point having more connexion with the doctrine of predestination, hath more controversy: and therefore I must of necessity be more large in it, intreating the patience of some contrary-minded, who, in their writings, use a certain censorious, and magisterial severity, which I rather pray GOD to forgive, than purpose to return upon them.

Calling is the revelation and proclamation of the gospel, the covenant of grace, commanding repentance towards GOD, and faith towards the Lord *Jesus Christ*, and promising forgiveness of sins and life everlasting to all that obey.

It

It consisteth of two essential parts, *the outward preaching of the word*, whereto belong the sacraments, outward blessings and corrections; and *the inward operation of the Holy Spirit*, accompanying the outward means.

Calling hath been dispensed by the wisdom of GOD diversely, according to the diversity of times; *before Christ's coming*, under the Old Testament; *since Christ's coming* under the New. This diversity hath been seen in the *manner* of the outward means, in the *measure* of the inward operations of the Spirit, and in the *effects* suitable to both.

Under the Old Testament, the *bounds* were more narrow, the *word* more obscure, the *sacraments* more mysterious, the *Spirit* more sparing, and the *obedience* required more slender than under the New.

From *Adam* to the confusion of tongues, while the whole earth was of one language, the calling was universal, all men being within the hearing of the preachers of righteousness: after the division of tongues, men forsaking the religious fathers, GOD permitted them to walk in their own ways, and renewed his calling and covenant with *Abraham* and his seed, and so contracted the bounds of his church, that is, of the called.

Some great divines distinguish *calling* into two kinds; one *outward*, of the word only; another *inward*, of the Spirit joined with the word: the former, they say, is ineffectual; the latter, effectual: the one common to the reprobate, the other, special and peculiar to the elect: *that*, never obeyed with truth of heart; *this*, never disobeyed.

I approve not such a distinction, but compound one calling of the word and Spirit, as it were of a body and soul, supposing it to have in itself power to bring forth effect in all that are under it; and if it doth not so, the cause not to arise from the calling; but from the called that obey not. And to avoid mistakes, we are to remember,

1. That it must not be thought that the Spirit goeth with the word, to make the hearer perform that which we can do by natural strength; for the Spirit is given to help where nature faileth; and what men can do of their own strength,

GOD

GOD expecteth from them. One cause then, why the Spirit accompanieth not the word to many persons is, because they themselves though present hear it not, through their sottish carelessness.

2. That we are not to imagine, the concurrence of the word and Spirit is, as it were, natural, and inseparable, but depending on the will and good pleasure of GOD; and as grace is annexed to the sacraments, so is it to the word, only by divine institution and appointment.

But to return. Our Lord says, *The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.* Matt. xii. 41. If *Jonah* preached to the *Ninevites* without the Spirit, how did they repent? If *Jesus* preached without the same Spirit, how is he greater than *Jonah*? nay, how is he equal, in the power of preaching? If they that disobey, be not equally called with them that obey, how can these rise up in judgment against them? When their answer is ready, we had not the same calling with you; ours differed *toto genere* (entirely;) you were partakers of an heavenly calling, we but of an earthly; you were called by the voice of GOD speaking to your hearts; we, but by the bare voice of men speaking to the ear: if GOD had moved and excited us, as much as he did you, we would have done as well as you. That distinction of calling then, into outward and inward, effectual and ineffectual, is vain.

1. Because it giveth unworthily the name of calling to the bare outward preaching of the word, which may be a commanding, but not a calling; for seeing the word of the new covenant comes to call men to repentance and faith, for their recovery, after notice taken of their impotency to rise again of themselves, it seems an insulting mock, and not a call, to say to sinners, *turn, repent, believe, and live*, unless there be grace prepared for them, whereby they may be able to repent and believe.

2. Because it attributeth the effect of obeying the calling to the kind of calling itself, and only to one cause, that is,

the operation of the Spirit: as if many causes did not concur to produce an effect, any one of which failing, the effect faileth; as if obedience to the *calling* of GOD, were not an act of the will of man, under the aid of the Spirit of GOD; as if the aid of the Spirit was never refused, or the grace of GOD never received in vain: whereas though GOD be almighty, and able to draw all second causes to his side, he doth not use to disturb or cross the nature of causes, or the order of things which himself hath established.

3. Because it maketh GOD's covenant to differ from all covenants, even in that which is essential to a covenant. For in our covenants, each party hath something to perform, and no one party doth all in a covenant: but by this distinction, GOD is supposed both to provide infallibly to have the conditions fulfilled, and also to fulfil his own promises: whereas the term covenant is purposely borrowed from human transactions, to intimate to us a stipulation made betwixt GOD and us, whereby he promiseth his grace, and expects our obedience. And certain it is, that all that he undertaketh for us, is to make the conditions possible, and not to be wanting in his help, so far as is needful for us. Let none upbraid me then, that I am afraid to give too much to GOD, lest I should turn upon him, that he looks to be so much favoured, as to be tied to nothing. Truth flattereth neither GOD nor man; * " 'Tis not the part of a good " and sound faith," says *Tertullian*, " so to refer all things " to GOD's will, and so to flatter every one by saying, no- " thing can come to pass without GOD's permission, that " we should imagine, ourselves are able to do nothing."

* Tertul. de Exhort. Castitat. prop. Princip.

[To be continued.]

GOD'S LOVE TO MANKIND. *Manifested by disproving his Absolute Decree for their Damnation.*

[In a Letter to —————.]

SIR,

I HAVE sent you here the reasons which have moved me to change my opinion in some controversies of late debated between the Remonstrants and their opponents.

I the rather present them to you :

1. That I may shew the respect I bear you, with my forwardness to answer your desires.

2. That you may see I dissent not without cause, but have reason on my side.

3. That if I can be convinced, my grounds are insufficient, I may think better of the opinion which I have forsaken.

In delivering my motives,

1. I will state the opinion which I dislike.

2. I will lay down my reasons against it.

Touching the first, you know well,

1. That the main question in these controversies, and that on which the rest hang, is what the decrees of GOD are touching the everlasting condition of men.

2. That the men who have disputed these things, may be reduced to two sorts.

The first side affirmeth, that there is *an absolute and peremptory decree* proceeding from the alone pleasure of GOD, without any consideration of men's final impenitency and unbelief; by which GOD casteth men off from grace and glory, and shutteth up the far greater part (even of those that are called by the preaching of the gospel to repentance and salvation) under invincible and unavoidable sin and damnation.

The other side say, that *God's decree* of casting men off for ever, is grounded upon *the foresight of their continuance in sin and unbelief*, both avoidable by grace, and consequently inferring no man's damnation necessarily.

The

The first side is divided, for

1. Some of them present man to GOD in the decree of *reprobation*, out of, or above the fall: and say,

That GOD of his mere pleasure, *antecedent* to all sin in the creature, *original* or *actual*, did decree to glorify his *sovereignty* and justice in the eternal rejection and damnation of the greatest part of mankind, as the end; and in their unavoidable sin and impenitency, as the means. And this way go *Calvin, Beza, Zanchius, Piscator, Gomarus*, and some of our own countrymen.

2. The rest of that side fall down a little lower, and present man to GOD in his decree of reprobation, *lying in the fall*, and under the guilt of original sin, saying,

That GOD looking upon mankind lying in *Adam's* sin, decreed the greatest number of men (even those whom he calls to repentance and salvation by the preaching of the gospel) to hell-torments for ever, and without all remedy, for the declaration of his justice. This way went the synod.

The difference between them is not much, and even in their own account too small to cause a breach. Notwithstanding this petty difference therefore, they agree very well together, as we may see in the *Hague* conference and synod.

In the conference at the *Hague*, the *Contra-remonstrants* have these words: *As touching the diversity of opinions in this argument, viz. that GOD looked at man in this decree, not yet created, or created and fallen: because this belongs not to the foundation of this doctrine; we bear with one another.*

After this in the synod at *Dort*, they permitted *Gomarus* to set down his judgment in the upper way. And the delegates of *South-Holland* were very indifferent which way they took: For these are their words; *Whether GOD in choosing, considered men as fallen, or else as not fallen; they think it is not necessary to be determined.* *Maccovius* also, professor of divinity at *Franeker*, one that undertook, in the very synod, to make good against *Lubbert*, his fellow-professor, that GOD did *will sin, ordain men to sin, and would not at all, that all men be saved*: and besides this, openly and peremptorily affirmed, that *except these things were held and maintained*

tained by them, they could not possibly keep their own ground, but *must come over to the Remonstrants*.—This man was not only not censured, but publicly *declared* in the synod to be *pure and orthodox*.

By these instances it appears, that they of the first side can easily bear one with another in this difference. And (to say the truth) there is no reason why they should quarrel about circumstances, seeing they agree in the substance. For they both contend,

1. That the *moving cause* of reprobation is the alone will of GOD, and not the sin of man, original or actual.

2. That the final impenitency and damnation of reprobates are *necessary and unavoidable* by GOD's absolute decree.

These two things are the principal grievances that the other side stick at. So that these two paths meet at last in the same way.

Both these opinions I dislike.

My reasons why, are of two sorts :

1. Such as first made me question their truth.

2. Such as convince me of their untruth.

My reasons of the first sort respect both, and I will set them down against both, together.

My second sort of reasons I will divide, delivering some of them against the upper and more rigid way, others against the lower and more moderate way.

I begin with those reasons which first moved me to question the truth of absolute reprobation, as it is taught both ways.

They are these four which follow :

1. The *novelty* of this opinion. Absolute and inevitable reprobation hath no footing in antiquity. The upper way was never taught or approved by any of the fathers (even the stoutest defenders of grace against the *Pelagians*) for the space of 600 (I may say 800) years after *Christ*: nor the lower way till the time of *St. Austin*, which was about 400 years after *Christ*. The fathers in general agreed upon the contrary conclusion, and taught,

That

That it was *possible* for them to be saved, who in the event, were not saved; and to have repented, who repented not: and that there was no decree of GOD which did lay a *necessity* of perishing upon any son of *Adam*. This *Calvin* himself doth freely acknowledge, *this commonly-received opinion* (saith he, of a conditional respective decree) *is not the opinion only of common people, but hath great authors in all ages.* To the same effect also *Prosper* (*St. Austin's* follower) hath a remarkable speech: * *Almost all the ancients* (saith he) *did grant with one consent, that GOD decreed men's ends according to his foresight of their actions, and not otherwise.*

The truth of this may further appear by a few particular instances.

Minutius Felix brings in the pagans objecting to the christians, that they held the events of all things to be inevitable, and did feign to themselves an unjust GOD, who punished in men their unavoidable destinies, not their ill choice. He answereth, christians hold no other *fates* than *GOD's* decrees, *who, foreknowing all men and their actions, did accordingly determine their retributions.*

St. Hierom, an eager opposer of the *Pelagians*, in many places of his writings, saith the same thing. "The love and hatred of GOD," (saith he) "arise from the foresight of future things, or from the works, otherwise we know that GOD loveth all things, nor doth he hate any thing that he hath made." And in his book against *Pelagius* he saith † *Eligit Deus quem bonum cernit, GOD chooseth whom he seeth to be good.*

The sum of all is this, that there is no decree of damning or saving men, but what is built upon GOD's foreknowledge of the evil and good actions of men. *Fulgentius* is plain for it too: *Those whom GOD foresaw, would die in sin, he decreed should live in endless punishment.* Even *St. Austin* and *Prosper* also many times let fall such speeches as cannot be reconciled with absolute reprobation.

I will

* *Prosper* in *Epist. ad Aug. prope finem.*

† *Lib. 3. contr. Pelag.*

I will only cite *Prosper* (for *St. Austin* speaks in him) who discoursing of some that fall away [*à sanctitate ad immunditiam*] from holiness to uncleanness, saith, they that fall away from holiness to uncleanness, lie not under a necessity of perishing, because they were not predestinate; but therefore they were not predestinate, because they were foreknown to be such by voluntary prevarication.

And again, in his answer to the twelfth objection, he hath these words: *GOD hath not withdrawn from any man ability to yield obedience, because he hath not predestinated him: but because he foresaw he would fall from obedience, therefore he hath not predestinated him.*

I will shut up my instances of that age, with the judgments of the council at *Arles*, in the year 490, or thereabout. Some of them were these: *Cursed be he that shall say, that the man that perisheth, might not have been saved: and again, Cursed be the man that shall say, that a vessel of dishonour may not rise to be a vessel of honour.*

A testimony or two I borrow likewise from some persons of note, and those *St. Austin's* followers too, who lived about 400 years after *St. Austin's* time. *Remigius*, the great patron of *Gottschalk*, the zealous preacher of absolute reprobation in those times, saith, *GOD layeth on no man a necessity of perishing, as he hath laid on none a necessity of sinning.* And a little after, *those whom GOD did foreknow, would live and die in their wickedness, he decreed should perish, as himself saith, Him which sinneth against me, even him will I blot out of my book.*

In the *Valentine* synod assembled in favour of *Gottschalk*, we may find these words: *The wicked perish, not because they could not, but because they would not, be good; and by their own fault, original or actual also, remained in the mass of perdition.* And in the end of their third canon, they denounce *anathema* to those that hold, that men are so predestinated to evil, as that they cannot be otherwise. *That any should be predestinated to evil by the power of GOD, so as he cannot be otherwise; we do not only not believe, but also if there be any that will believe so great an evil, with all detestation*

detestation we denounce them accursed, as the Arausican council also did. By these testimonies (which are but a few of many) it appeareth that absolute and inevitable reprobation found but cold entertainment from antiquity.

Considering this, I begin to call it into question.

For although I make not the decisions of the fathers or councils, the rules of my faith, (because they are but men, and therefore subject to error :) yet I honour their *grey hairs* and their *grave assemblies*, and vehemently mistrust those doctrines which they never taught or approved, but disliked and condemned.

2. My second reason for doubting of it, is its *unwillingness* to abide the *trial*. I find the authors and abettors of it have been very backward to bring it to the standard; not only when they have been called upon by their adversaries, to have it weighed, but when they have been intreated thereto by their chief magistrates, who might have compelled them: a shrewd argument that it is too light.

In the disputation at *Mompelgart*, anno 1586, held between *Beza* and *Jacobus Andreae*, with some seconds on both sides, *Beza* and his company having disputed with the *Lutherans* about the person of CHRIST and the Lord's supper, when they came to this point, declined the sifting of it, and gave this reason, that it could not be publicly disputed of *without the great scandal and hurt of the ignorant and unacquainted with these high mysteries*. The *Contra-remonstrants* also in their conference with the opposite parties, at the *Hague*, in the year 1611, could not be drawn to dispute with them about this point, but delivered a petition to the states of *Holland*, and *West-Friezland*, that they might not be urged to it, resolving rather to break off the conference, than to meddle with it.

In the synod likewise at *Dort*, in the years 1618 and 1619, the *Remonstrants* were warned by the president, *That they should rather dispute of the point of election, than the odious point of reprobation*.

Can this doctrine be a truth, and yet blush at the light, which maketh all things manifest? Especially considering these things:

1. That

1. That reprobation is a principal head of a divinity, by the well or ill stating of which the glory of GOD and the good of religion are much promoted or hindered.

2. That there is such a necessary connexion between the points of election and reprobation (both being parts of predestination) that the one cannot well be handled without the other.

3. That the doctrine of reprobation was the chief cause of all the uproar in the church at that time.

4. That it was accused openly of falsehood; and therefore bound in justice to purge itself of the charge.

5. That the Remonstrants did not desire that it should be talked of among the common people; but among the most judicious and learned.

This striving to lie close, is no infallible argument of a bad cause, yet it is a very probable one.

Truth, whether it be in men or doctrines, is best, when it is uncovered; it covets no corners, though error does, but is willing to abide the trial. As St. Paul saith of an heretic, he is *self-condemned*; so we may say of heresy and untruth; it condemneth itself, and by nothing more than by refusing the touch-stone.

My third reason for doubting of it is, its *affinity* with the old errors of the *Stoics* and *Manichees*.

The opinion of the *Stoics* was, that all actions and events were unavoidable, determined either by the revolutions of the heavens, or by the concatenation of natural things, and the disposition of the first matter, all things being so put together from eternity, that one thing must needs follow another, as it doth; and the first matter being so disposed, that things cannot successively come to pass otherwise than they do, but must of necessity be as they are, even [*invito Deo*] though GOD would have some things to be otherwise.

The *Manichees* held, that all men's actions, good or evil, were determined; good actions by a good GOD, who was the author of all good things that were created, and of all good actions that came to pass in the world; evil

actions by an evil god, who was *the prime author of all evil things or actions* that were in the world.

The maintainers of the absolute decree say one of these two things, either that all actions natural and moral, good and evil, and all events likewise, are absolutely necessary; so the Supralapsarians: or that all men's ends (at least) are unalterable by the power of their wills; so the Sublapsarians. And this is upon the matter all one with the former. For first, in vain is our freedom in the action and means, if the end at which they drive be determined. And secondly, the determination of the end necessarily involves the means that precede that end; as if a man be fore-determined to damnation, he must unavoidably sin, else he could not be damned.

Now in these three opinions, we may note two things:

1. The *substance* of them, which is an *unavoidableness* of men's actions and ends, whatsoever they be: in this all of them agree, all holding that in all things, at least in all men's ends, *undeclinable fates* and insuperable necessity govern.

And therefore *Melancthon* doth not scruple to call this absolute decree [*Fatum stoicum, & tabulas parcarum*] *stoical fate, and the destinies' tables*.

2. We may note the *circumstance*, or the grounds of their opinions; the Stoics derive this necessity from the stars or the first matter; the Manichees from two *first principles of all these things, eternal and co-eternal*: these last, from the peremptory decree of Almighty GOD.

So that they differ in their grounds; but in this difference the Stoics and the Manichees have the better. For it is better to derive this necessity of sin and misery, from an evil god, or the course of nature, than from the decree of that GOD who is infinitely good.

For this reason alone, may this doctrine be suspected: because those dreams of the Stoics were exploded by the best philosophers of all sorts. And this of the Manichees was cried down by the fathers in general, not only as foolish, but as impious, not so much for any thing circumstan-

tial in it, as for the substance of the error; because it made all things and events necessary, and so plucked up the roots of virtue and vice, and left no place for just rewards or punishments.

[*To be continued.*]

Thoughts on ABSOLUTE PREDESTINATION.

Extracted from Mr. LESLEY.

SOME men suppose, there is an irresistible decree already gone forth upon every man, of happiness or misery, which by no means that can be used will ever alter; that this decree has been from eternity, though secret to us; and therefore that all our labour, all our means, are perfectly in vain; that there is nothing to be done, but to fold our arms, and expect the issue of GOD's secret decree, which is already past; and therefore that it is no matter whether we obey the commands of GOD, or not; that they were given us to no end, as to our salvation, which does not depend upon them, but only upon the supposed decree. Thus has the arch-enemy blinded their eyes, and tied up their hands from the working towards their own salvation; and thrown them upon a fresh provocation of searching into GOD's secret counsels, which he has forbidden. *The secret things belong unto the Lord our GOD; but those things, which are revealed, belong unto us and to our children for ever, that we do all the words of this law.* Deut. xxix. 29.

What is revealed only, is the rule of our duty: why then do we search into those decrees, which we call secret? If GOD will have them secret, why will we not let them be secret?

He smote fifty thousand and seventy of the *Bethshemites* with a great slaughter, because they looked into his ark, (1 Sam. vi. 19.) *Who then is able to stand before this Lord GOD?*

GOD? And who dare pry into what he has reserved as a secret from us?

But this we may be sure of, that his commands, or his promises, cannot contradict his decrees, how secret soever; and therefore we ought diligently to obey his commands, and cheerfully to trust in his promises, without confounding ourselves about supposed decrees, of which we know nothing at all, nor ought to inquire.

I have read a story of a pious man, who was much troubled about his election or reprobation, and prayed earnestly that GOD would let him know, whether he was predestinated to salvation; and that a voice answered him, "What if you did know?" To which he replied, that "if he were sure to be saved in the end, how cheerfully could he despise all the allurements of flesh and blood, and with joy follow the commands of Christ, even to the death!" "Would you do all this," said the voice, "if you were sure to be saved?" Which he having faithfully promised, the voice answered once more, "Then do so and you shall be sure to be saved."

Whether the story be true or not, it is no matter; the moral of it does determine this question. This is the only way to make our *calling and election sure*. Let us work, and not dispute, not perplex ourselves about hidden decrees, but see to follow that which is plainly commanded; and then we may safely trust to what is promised, and *commit our souls to GOD in well-doing, as unto a faithful Creator*. Let us look upon every thing, which weakens our hands in this, to be (as it truly is) the suggestion of the devil; and let us shake off that lethargy of glaring upon decrees, which we understand not, till it transforms us into stone, that we have neither courage nor power to move hand or foot towards heaven, but stand dozing upon that earth, which we find sinking and helpless; let it sink, and ourselves with it, even into hell, crying out, *What, can we help it; for we are decreed?* Yet never offer to move one foot from it! this is enchantment indeed, and a wonderful degree of it. It is like a man's head turning round upon a precipice, which makes

him

him run to meet his death. It is said, that a squirrel, having once fastened his eye upon that of a rattlesnake, has no power to look off him, but dancing from bough to bough with a fearful crying, leaps down at last upon the ground, and darts itself into his mouth. This is too like the condition of these men, whom nothing shall detain, whom no argument can persuade from their own ruin. The old serpent has caught them with the enchantment of his eye, and they are dancing themselves into his mouth. The eternal and secret decrees of GOD are a precipice, enough to turn the head of an angel; they veil their faces, and dare not pry into that infinite abyss. Yet poor man will not be content, unless he can fathom it; and will leap into that gulph, though he is sure it must swallow him. Is there any thing in GOD, which we must not, cannot know? Yes sure; for nothing but infinite can comprehend infinite. And what is that which is hidden and inaccessible in GOD, if not his eternal and secret decrees? And what can follow our pressing in upon these, but confusion and destruction to ourselves? Especially when GOD has commanded that we should not press upon these, threatened us severely if we do, and has, for an example to us, poured out his vengeance, in a dreadful manner, upon the heads of those who would not be restrained from this unwarrantable and presumptuous curiosity of prying into his secrets.

But after all, what is the ground of these supposed hidden decrees of GOD, with which these men so unmeasurably perplex themselves?

They are all founded upon the very weak reasonings of short-sighted men, concerning the foreknowledge of GOD; which being certain and infallible, consequently they argue, that whatever he foresaw from eternity, must necessarily come to pass; and that therefore it cannot be left to the liberty of our will to act otherwise, than exactly according to what GOD has foreseen; else it would be in our power to defeat GOD's foreknowledge, and render it fallible. Hence they throw off all free-will, and make it inconsistent with the foreknowledge of GOD; and then again
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from the certainty of GOD's foreknowledge, they infer that it is tantamount to a decree, or that GOD has from eternity decreed all those events, which he foresaw.

They say, that GOD is the same from and to eternity; that all things past, present, and to come, are present with GOD, who beholds all things with one intuitive act, without succession of time, which measures our actions here below; and therefore that all GOD's decrees are from eternity: and since he has decreed the reprobation of the wicked, and the election of the just, it must follow, that he has decreed it from eternity. And thence they infer, that such decrees being already past, they are irreversible, and cannot be altered by any thing that we can do; and therefore that it signifies nothing what we do, whether good or bad; for that our sentence is already pronounced, though we know it not.

That GOD having decreed to love the elect, he loves them, though in their grossest sins; and hates the reprobates, because he has so decreed, though in the most virtuous actions; that he loves them never the more for their good actions; nor is any whit the more displeas'd with the elect for their sins.

Now in answer to these fatal and diabolical suggestions, I would recal these men a little to consider of their own way of reasoning. For if there be no succession of time in GOD, if eternity is but one enduring instant; if therefore past, present, and to come, are all one with GOD; if all things are present to him; then it must follow, that foreknowledge and predestination are words only fitted to our capacities, who cannot apprehend duration without succession of time, which measures all duration to us. And there being no past or future in GOD, consequently, though he knows all things, yet he foreknows nothing; and though he has decreed, yet not pre-decreed: and there is no such thing as predestination in GOD; that is, not properly, and in the strictness of the thing, though the word is used in holy scripture, as many others are, only to comply with our weakness, who could understand nothing of GOD from
words

words spoken of him strictly and properly, according to his incomprehensible nature. There are no such words among men, or intelligible to men; and therefore they must not argue strictly and philosophically from such words, more than from *GOD's coming down to see, whether men's sins were according to the cry of them, which had gone up to him, and the like.*

Now, there is no difficulty in *GOD's* knowledge, or decree, to say that he knows our sins, and decrees punishment to them, and the happiness of those that are good; for this is just, and what every one does allow. But all the objection is in the particle *fore*, or *pre*, *fore-knowledge*, or *pre-destination*; which being considered as before our actions, are supposed to lay a force upon them, and take away the freedom of our will.

But there being no such thing as *fore* or *after* in *GOD*, consequently our whole reasoning upon them is out of doors; and all the dreadful consequences, before-mentioned, are only chimeras of our own, proceeding all upon a wrong notion of *GOD*; while we endeavour to measure him by our own scantling, and argue from properties, which we must confess that we only suppose to be in him, but know at the same time, that they do not belong to him.

If it be said, that we cannot argue otherwise of these hidden things of *GOD*, which are not revealed to us; I grant it. But then the right consequence is, that we should let them alone; at least, since we cannot argue truly and properly of them, we should not draw consequences, as certain, from premises which are altogether uncertain. And where we confess that we cannot argue right, the best way is not to argue at all; especially where we are forbidden, and the effects of it are of such terrible consequences.

If any think, that I have criticised too nicely upon fore-knowledge and predestination, let them consider, that I have only repeated what the Predestinarians do urge on their side: they build upon that nicety, and thence infer *GOD's* eternal decrees. And I have shewn, that from the same nicety all their
 their

their superstructure falls to the ground, having, by their own confession, but an imaginary foundation.

Come then, let us speak a little more plainly. Some cannot reconcile the certainty of GOD's knowledge with the freedom of our will; for, say they, "His knowledge is determinate, else were it not certain. And if he knows, that I will determine my choice to such an action, then can I not chuse any otherwise; which takes away the freedom of my choice."

I answer, that if GOD sees, that I will determine my choice so or so, and determine it freely, then I must determine it freely, and not necessarily, because he sees that I will do it freely, and not necessarily.

And his knowing what I do, does no more put any necessity upon me, than my seeing a man walk (supposing the utmost certainty of my senses) puts him under the necessity of walking. It is true, that if I see him walk, and my eyes do not deceive me, the consequence is certain, that he does walk. But none does infer from hence, that my seeing takes away the freedom of his will, or puts him under any necessity of walking.

GOD sees every thing aēt according to the nature, which he has given to it. Thus he sees the sun move, and a man walk; but he sees the one move necessarily, and not by choice, and the other walk by his own choice: and the knowledge of GOD is equally certain in both cases; therefore there is no necessity arises from the certainty of his knowledge.

And now I would desire these men to consider the consequences of their hypothesis. They would put it out of the power of GOD to make a creature with free-will, which would be to destroy the most glorious part of the creation, and the most signal and wonderful instance of the power and wisdom of GOD, in governing the wills of men, even in their full freedom. Without this, GOD could have no reasonable service paid him. There could be no rewards or punishments, because no choice, more than a stone falling down; no virtue, no sin, no wisdom or folly amongst
men.

men." Then all the promises of GOD, his threatenings, and exhortations, even the coming of Christ in the flesh, his death and passion, were all to no purpose, were mere banners upon mankind, if man have no choice, no free-will, to go to the right hand or to the left. *Have I any pleasure at all, that the wicked should die, saith the Lord GOD, and not that he should return from his ways, and live?* Ezek. xviii. 23. And, *Why will ye die, O house of Israel? Why? Because* (they might say upon this scheme) *thou hast decreed us to die; and we have no choice, no power to do any otherwise than we do.*

It is as if I should bind a man hand and foot, lock him up in a house, then set fire to it, and ask him, "Why will you stay there, and be burned? As I live, I have no pleasure in your death," &c. This would be a mocking and insulting upon his misery.

This would be making GOD the author of all the sin in the world; for where there is no choice, there can be no sin: therefore those creatures, who have no choice, are incapable of sin, as trees, stones, beasts, &c.

As there could be no sin against GOD, so there could be no offence against man. No man ought to be punished for murder, theft, robbery, &c. if he be carried to it by a fatal necessity, which he cannot resist. Therefore men distracted, or in fevers, are not liable to the law, because they are not supposed capable of the use of their reason, whereby they may govern their choice in their actions.

I may add, that there is nothing more self-evident, no, not the perception of our outward senses, than free-will in man. Who does not perceive, that it is in his power to do this or that? And all the repentance and regret in man for his follies, arises from this consideration, that he might have done otherwise. Without this, there could be no such thing as repentance, no, nor of counsel or advice, or indeed of any thinking at all: without this, man could not be a reasonable creature; for where there is no choice, there can be no reason, at least no use of our reason.

It is liberty and free-will, which confound all those atheists, who would reduce every thing, even GOD himself, to mere matter. For let matter be refined as far as imagination can stretch it, it can never come from under the law of necessity: all its motions are prescribed, and must proceed exactly according to its mechanism; and cannot vary in the least tittle. But the freedom of will, to act this way or the contrary, exceeds all rules of mechanism, and is an image of GOD, which cannot be impressed upon matter. and when the devil, or man by his instigation, would shrowd their sin under this seeming necessity, it is to throw it upon GOD. But their own consciences fly in their faces, and tell them that they might have helped it, and therefore that their sin lieth at their own door.

SERMON IX.

On JAMES iv. 4.

Ye Adulterers and Adulteresses, know ye not the friendship of the world is enmity with GOD? Whosoever therefore desireth to be a friend of the world, is an enemy of GOD.

1. **T**HERE is a passage in St. Paul's epistle to the Romans, which has been often supposed to be of the same import with this. *Be not conformed to this world*, ch. xii. v. 2. But it has little or no relation to it; it speaks of quite another thing. Indeed the supposed resemblance arises merely from the use of the word *world* in both places. This naturally leads us to think, that St. Paul means by *conformity to the world*, the same which St. James means by *friendship with the world*: whereas they are entirely different things, as the words are quite different, in the original: (for St. Paul's word is *αἰῶν*; St. James's is, *κόσμος*.) However the words of St. Paul contain an important direction to the children of GOD. As if he had said, Be not conformed

formed to either the wisdom, or the spirit, or the fashions of the age: of either the unconverted Jews, or heathens, among whom ye live. You are called to shew, by the whole tenor of your life and conversation, that you are renewed in the spirit of your mind, after the image of him who created you, and that your rule is, not the example or will of man, but the good, and acceptable, and perfect will of GOD.

2. But it is not strange, that St. James's caution against friendship with the world should be so little understood, even among christians. For I have not been able to learn that any author, ancient or modern, has wrote upon the subject: no, not (so far as I have observed) for sixteen or seventeen hundred years. Even that excellent writer Mr. Law, who has treated so well many other subjects, has not, in all his practical treatises, wrote one chapter upon it. No, nor said one word, that I remember, or given one caution against it. I never heard one sermon preached upon it, neither before the university or elsewhere. I never was in any company, where the conversation turned explicitly upon it, even for one hour,

3. Yet are there very few subjects of so deep importance; few that so nearly concern the very essence of religion, the life of GOD in the soul, the continuance and increase, or the decay, yea, extinction of it. From the want of instruction in this respect, the most melancholy consequences have followed. These indeed have not affected those who were still dead in trespasses and sins; but they have fallen heavy upon many of those, who were truly alive to GOD. They have affected many of those called *Methodists* in particular, perhaps more than any other people. For want of understanding this advice of the apostle, (I hope, rather than from any contempt of it) many among them are sick, spiritually sick, and many sleep, who were once thoroughly awakened. And it is well if they awake any more till their souls are required of them. It has appeared difficult to me, to account for what I have frequently observed: many who were once greatly alive to GOD, whose conversation

was

was in heaven, who had their affections on things above, not on the things of the earth: though they walked in all the ordinances of GOD, though they still abounded in good works, and abstained from all known sin, yea, and from the appearance of evil; yet they gradually and insensibly decayed, (like *Jonah's* gourd, when the worm ate the root of it) insomuch, that they are less alive to GOD now, than they were ten, twenty, or thirty years ago. But it is easily accounted for, if we observe, that as they increased in goods, they increased in *friendship with the world*: which indeed must be the case, unless the mighty power of GOD interpose. But in the same proportion as they increase in this, the life of GOD in their soul decreased.

4. Is it strange that it should decrease, if those words are really founded on the oracles of GOD? *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with GOD?* What is the meaning of these words? Let us seriously consider. And may GOD open the eyes of our understanding, that in spite of all the mist wherewith the wisdom of the world would cover us, we may discern, what is the good and acceptable will of GOD.

5. Let us first consider, what is it which the apostle here means by the *world*? He does not here refer to this outward frame of things, termed in scripture, heaven and earth; but to the inhabitants of the earth, the children of men: or at least the greater part of them. But what part? This is fully determined both by our Lord himself, and by his beloved disciple. First, by our Lord himself. His words are, *If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you. And all these things will they do unto you, because they know not him that sent me,* John xv. 18, and seq. You see here the world is placed on one side, and those who are not of the world on the other. They whom GOD has chosen out of the world, namely, by *sanctification of the Spi-*
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rit and belief of the truth, are set in direct opposition to those, whom he hath not so chosen. Yet again, Those who know not him that sent me, saith our Lord, who know not GOD, they are *the world*.

6. Equally express are the words of the beloved disciple. *Marvel not, my brethren, if the world hate you: we know that we have passed from death unto life, because we love the brethren*, 1 John iii. 13, 14. As if he had said, You must not expect any should love you, but those that have *passed from death unto life*. It follows, Those that are not passed from death unto life, that are not alive to GOD, are *the world*. The same we may learn from these words in the fifth chapter, ver. 19. *We know that we are of GOD, and the whole world lieth in the wicked one*. Here *the world* plainly means, those that are not of GOD, and who consequently *lie in the wicked one*.

7. Those on the contrary *are of GOD*, who love GOD, or at least *fear him, and keep his commandments*. This is the lowest character of those that *are of GOD*, who are not properly sons, but servants: who *depart from evil*, and study to do good, and walk in all his ordinances, because they have the fear of GOD in their heart, and a sincere desire to please him. Fix in your heart this plain meaning of the term, *the world*, those who do not thus fear GOD. Let no man deceive you with vain words: it means neither more nor less than this.

8. But understanding the term in this sense, what kind of friendship may we have with *the world*? We may, we ought to love them as ourselves, (for they also are included in the word *neighbour*) to bear them real good-will, to desire their happiness as sincerely as we desire the happiness of our own souls: yea, we are in a sense to honour them: (seeing we are directed by the apostle to *honour all men*) as the creatures of GOD, nay, as immortal spirits, who are capable of knowing, of loving, and of enjoying him to all eternity. We are to honour them, as redeemed by his blood, who *tasted death for every man*. We are to bear them tender compassion, when we see them forsaking
their

their own mercies, wandering from the path of life, and hastening to everlasting destruction. We are never willingly to grieve their spirits, or give them any pain: but, on the contrary, to give them all the pleasure we innocently can; seeing we are to *please all men for their good*. We are never to aggravate their faults; but willingly to allow all the good that is in them.

9. We may, and ought to speak to them on all occasions, in the most kind and obliging manner we can. We ought to speak no evil of them when they are absent, unless it be absolutely necessary; unless it be the only means we know, of preventing their doing hurt: otherwise we are to speak of them with all the respect we can, without transgressing the bounds of truth. We are to behave to them when present with all courtesy, shewing them all the regard we can, without countenancing them in sin. We ought to do them all the good that is in our power, all they are willing to receive from us: following herein the example of the universal friend, our Father which is in heaven: who till they will condescend to receive greater blessings, gives them such as they are willing to accept: *causing his sun to rise on the evil and the good, and sending his rain on the just and on the unjust*.

10. But what kind of friendship is it which we may not have with the world? May we not converse with ungodly men at all? Ought we wholly to avoid their company? By no means: the contrary of this has been allowed already. If we were not to converse with them at all, *we must needs go out of the world*. Then we could not shew them those offices of kindness, which have been already mentioned. We may doubtless converse with them, first, on business, in the various purposes of this life, according to that station wherein the providence of GOD has placed us: secondly, when courtesy requests it: only we must take great care, not to carry it too far: thirdly, when we have a reasonable hope of doing them good. But here too we have an especial need of caution, and of much pray-

er: otherwise we may easily burn ourselves, in striving to pluck other brands out of the burning.

11. We may easily hurt our own souls, by sliding into a close attachment to any of them that know not GOD. This is the *friendship* which is *enmity with GOD*: we cannot be too jealous over ourselves, lest we fall into this deadly snare; lest we contract, or ever we are aware, a love of *complacence* or *delight* in them. Then only do we tread upon sure ground, when we can say with the psalmist, *All my delight is in the saints that are upon earth, and in such as excel in virtue.* We should have no *needless conversation* with them. It is our duty and our wisdom, to be no oftener, and no longer with them, than is strictly necessary. And during the whole time, we have need to remember and follow the example of him that said, *I kept my mouth as it were with a bridle, while the ungodly was in my sight.* We should enter into no sort of connexion with them farther than is absolutely necessary. When *Jehoshaphat* forgot this, and formed a connexion with *Ahab*, what was the consequence? He first lost his substance; *the ships they sent out were broken at Ezion-geber.* And when he was not content with this warning, as well as that of the prophet *Micaiah*, but would go up with him to *Ramoth-gilead*, he was on the point of losing his life.

12. Above all, we should tremble at the very thought of entering into a marriage-covenant, the closest of all others, with any person who does not love, or at least, fear GOD. This is the most horrid folly, the most deplorable madness, that a child of GOD can possibly plunge into: as it implies every sort of connexion with the ungodly, which a christian is bound in conscience to avoid. No wonder then it is so flatly forbidden of GOD: that the prohibition is so absolute and peremptory: *Be not unequally yoked with an unbeliever.* Nothing can be more express. Especially if we understand by the word *unbeliever*, one that is so far from being a believer in the gospel-sense, from being able to say, *The life which I now live, I live by faith in the Son of GOD, who loved me and gave himself for me;* that he has not even the
faith

faith of a servant: he does not *fear GOD and work righteousness.*

13. But for what reason is the friendship of the world so absolutely prohibited? Why are we so strictly required to abstain from it? For two general reasons: first, because it is a sin in itself: secondly, because it is attended with most dreadful consequences.

First, It is a sin in itself: and indeed a sin of no common die. According to the oracles of GOD, *friendship with the world* is no less than spiritual adultery. All who are guilty of it are addressed by the Holy Ghost in those terms, *Ye adulterers and adulteresses.* It is plainly violating of our marriage-contract with GOD: by loving the creature more than the Creator. In flat contradiction to that kind command, *My son, give me thy heart.*

14. It is a sin of the most heinous nature, as not only implying ignorance of GOD, and forgetfulness of him, or inattention to him, but positive *enmity against GOD.* It is openly, palpably such. *Know ye not,* says the apostle, can ye possibly be ignorant of this so plain, so undeniable a truth, *that the friendship of the world is enmity against GOD?* Nay, and how terrible is the inference which he draws from hence? *Therefore whosoever will be a friend of the world* (the words properly rendered are, *Whosoever desireth to be a friend of the world,*) of the men who know not GOD, whether he attain it or no, *is, ipso facto,* (in the very attempt) *constituted an enemy of GOD.* This very desire, whether successful or not, gives him a right to that appellation.

15. And as it is a sin, a very heinous sin in itself, so it is attended with the most dreadful consequences. It frequently entangles men again in the commission of those sins from which *they were clean escaped.* It generally makes them *partakers of other men's sins,* even those which they do not commit themselves. It gradually abates their abhorrence and dread of sin in general, and thereby prepares them for falling an easy prey to any strong temptation. It lays them open to all those sins of omission, whereof their worldly acquaintance

quaintance are guilty. It insensibly lessens their exactness in private prayer, in family-duty, in fasting, in attending public service, and partaking of the Lord's supper. The indifference of those that are near them, with respect to all these, will gradually influence them: even if they say not one word, (which is hardly to be supposed) to recommend their own practice, yet their example speaks, and is many-times of more force than any other language. By this example they are unavoidably betrayed, and almost continually, into unprofitable, yea, and uncharitable conversation, till they no longer *set a watch before their mouth, and keep the door of their lips*, till they can join in backbiting, tale-bearing and evil-speaking, without any check of conscience, having so frequently grieved the Holy Spirit of GOD, that he no longer reproves them for it: insomuch that their discourse is not now, as formerly, *seasoned with salt, and meet to minister grace to the hearers*.

16. But these are not all the deadly consequences that result from familiar intercourse with unholy men. It not only hinders them from ordering their conversation aright, but directly tends to corrupt the heart. It tends to create or increase in them, all that pride and self-sufficiency, all that fretfulness to resent: yea, every irregular passion and wrong disposition which are indulged by their companions. It gently leads them into habitual self-indulgence, and unwillingness to deny themselves; into unreadiness to bear or take up any cross; into a softness and delicacy; into evil shame, and the fear of man that brings numberless snares. It draws them back into the love of the world, into foolish and hurtful desires, into the desire of the flesh, the desire of the eyes, and the pride of life, till they are swallowed up in them. So that in the end, the last state of these men is far worse than the first.

17. If the children of GOD will connect themselves with the men of the world, though the latter should not endeavour to make them like themselves, (which is a supposition by no means to be made) yea, though they should neither design nor desire it; yet they will actually do it, whether

they design it, and whether they endeavour it, or no. I know not how to account for it, but it is a real fact, that their very spirit is infectious. While you are near them, you are apt to catch their spirit, whether they will or no: Many physicians have observed, that not only the plague, and putrid or malignant fevers, but almost every disease men are liable to, are more or less infectious. And undoubtedly so are all spiritual diseases: only with great variety. The infection is not so swiftly communicated by some as it is by others. In either case, the person already diseased, does not desire or design to infect another. The man who has the plague, does not desire or intend to communicate the distemper to you. But you are not therefore safe: so keep at a distance, or you will surely be infected. Does not experience shew, that the case is the same with the diseases of the mind? Suppose the proud, the vain, the passionate, the wanton, do not desire or design to infect *you* with their own distempers; yet it is best to keep at a distance from them: you are not safe if you come too near them. You will perceive (it is well if it be not too late) that their very breath is infectious. It has been lately discovered, that there is an atmosphere surrounding every human body; which naturally affects every one that comes within the limits of it. Is there not something analogous to this, with regard to a human spirit? If you continue long within their atmosphere (so to speak) you can hardly escape the being infected. The contagion spreads from soul to soul, as well as from body to body, even though the persons diseased do not intend or declare it. But can this reasonably be supposed? Is it not a notorious truth, that men of the world (exceeding few excepted) eagerly desire to make their companions like themselves? Yea, and use every means, with their utmost skill and industry, to accomplish their desire. Therefore fly for your life! Do not play with the fire, but escape before the flames kindle upon you.

18. But how many are the pleas for *friendship with the world*? And how strong are the temptations to it? Such of these as are the most dangerous, and at the same time, most common, we will consider. To

To begin with one that is the most dangerous of all others, and at the same time by no means uncommon. "I grant," says one, "the person I am about to marry, is not a religious person. She does not make any pretensions to it. She has little thought about it. But she is a beautiful creature. She is extremely agreeable, and I think will make me a lovely companion,

This is a snare indeed! Perhaps one of the greatest that human nature is liable to. This is such a temptation as no power of man is able to overcome. Nothing less than the mighty power of GOD, can make a way for you to escape from it. And this can work a complete deliverance: his grace is sufficient for you. But not unless you are a worker together with him: not unless you deny yourself and take up your cross. And what you do, you must do at once! Nothing can be done by degrees. Whatever you do in this important case, must be done at one stroke. If it be done at all, you must at once cut off the right hand, and cast it from you! Here is no time for conferring with flesh and blood. At once, conquer or perish!

19. Let us turn the tables. Suppose a woman that loves GOD, is address'd by an agreeable man, genteel, lively, entertaining, suitable to her in all other respects, though not religious: what should she do in such a case? What she *should* do, if she believes the bible, is sufficiently clear. But what *can* she do? Is not this

"A test for human frailty too severe?"

Who is able to stand in such a trial? Who can resist such a temptation! None but one that holds fast the shield of faith, and earnestly cries to the strong for strength. None but one that gives herself to watching and prayer, and continues therein with all perseverance. If she does this, she will be a happy witness in the midst of an unbelieving world, that as *all things are possible with GOD*, so *all things are possible to her that believeth*.

20. But either a man or woman may ask, "What if the person who seeks my acquaintance, be a person of a strong
natural

natural understanding, cultivated by various learning? May not I gain much useful knowledge by a familiar intercourse with him? May I not learn many things from him, and much improve my own understanding?" Undoubtedly you may improve your own understanding, and you may gain much knowledge. But still, if he has not at least the fear of GOD, your loss will be far greater than your gain. For you can hardly avoid decreasing in holiness as much as you increase in knowledge. And if you lose one degree of inward or outward holiness, all the knowledge you gain will be no equivalent.

21. "But his fine and strong understanding improved by education, is not his chief recommendation. He has more valuable qualifications than these: he is remarkably good humoured: he is of a compassionate, humane spirit, and has much generosity in his temper." On these very accounts, if he does not fear GOD, he is infinitely more dangerous. If you converse intimately with a person of this character, you will surely drink into his spirit. It is hardly possible for you to avoid stopping just where he stops. I have found nothing so difficult in all my life, as to converse with men of this kind (*good sort of men*, as they are commonly called) without being hurt by them. O beware of them! converse with them just as much as business requires, and no more! Otherwise, (though you do not feel any present harm yet) by slow and imperceptible degrees they will attach you again to earthly things, and damp the life of GOD in your soul.

22. It may be, the persons who are desirous of your acquaintance, though they are not experienced in religion, yet understand it well, so that you frequently reap advantage from their conversation. If this be really the case, (as I have known a few instances of the kind) it seems, you may converse with them only very sparingly and very cautiously. Otherwise you will lose more of your spiritual life, than all the knowledge you gain is worth.

23. "But the persons in question are useful to me, in carrying on my temporal business. Nay, on many occasions,

sions, they are necessary to me, so that I could not well carry it on without them." Instances of this kind frequently occur. And this is doubtless a sufficient reason for having some intercourse, perhaps frequently, with men that do not fear GOD. But even this is by no means a reason for your contracting an intimate acquaintance with them. And you need here take the utmost care, "left even by that converse with them which is necessary, while your fortune in the world increases, the grace of GOD should decrease in your soul."

24. There may be one more plausible reason given for some intimacy with an unholy man. You may say, "I have been helpful to him. I have assisted him, when he was in trouble. And he remembered it with gratitude. He esteems and loves *me*, though he does not love GOD. Ought not I then to love *him*? Ought I not to return love for love? Do not even heathens and publicans so?" I answer, you should certainly return love for love; but it does not follow, that you should have any intimacy with him. That would be at the peril of your soul. Let your love give itself vent in constant and fervent prayer: wrestle with GOD for him. But let your love for him not carry you so far, as to weaken, if not destroy your own soul.

25. "But must I not be intimate with my relations? And that, whether they fear GOD or not? Has not his providence recommended these to me?" Undoubtedly it has: but there are relations, nearer or more distant. The nearest relations are husbands and wives. As these have taken each other for better for worse, they must make the best of each other; seeing as GOD has joined them together, none can put them asunder: unless in case of adultery; or when the life of one or the other is in imminent danger. Parents are almost as nearly connected with their children. You cannot part with them while they are young: it being your duty, to *train them up* with all care, *in the way wherein they should go*. How frequently you should converse with them when they are grown up, is to be determined by christian prudence. This also will determine, how long it is expedient

dient for children, if it be at their own choice, to remain with their parents. In general, if they do not fear GOD, you should leave them as soon as is convenient. But wherever you are, take care (if it be in your power) that they do not want the necessaries or conveniences of life. As for all other relations, even brothers or sisters, if they are of the world, you are under no obligation to be intimate with them: you may be civil and friendly at a distance.

26. But allowing that *the friendship of the world is enmity against GOD*, and consequently that it is the most excellent way, indeed the only way to heaven, to avoid all intimacy with worldly men; yet who has resolution to walk therein? Who ever of those that love or fear GOD? For these only are concerned in the present question. A few I have known who even in this respect were lights in a benighted land: who did not and would not either contract or continue any acquaintance, with persons of the most refined and improved understanding, and the most engaging tempers, merely because they were of the world, because they were not alive to GOD. Yea, though they were capable of improving them in knowledge, or of assisting them in business. Nay, though they admired and esteemed them for that very religion, which they did not themselves experience: a case one would hardly think possible, but of which there are many instances at this day. Familiar intercourse with these, they steadily and resolutely refrain from, for conscience-sake.

27. Go thou and do likewise, whosoever thou art, that art a child of GOD by faith. Whatever it cost, flee spiritual adultery. Have no friendship with the world. However tempted thereto by profit or pleasure, contract no intimacy with worldly-minded men. And if thou hast contracted any such already, break it off without delay. Yea, if thy ungodly friend be dear to thee as a right eye, or useful as a right hand, yet confer not with flesh and blood, but pluck out the right eye, cut off the right hand, and cast them from thee! It is not an indifferent thing. Thy life is at stake: eternal life, or eternal death. And
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is it not better to go into life, having one eye, or one hand, than having both, to be cast into hell-fire? When thou knewest no better, the times of ignorance GOD winked at. But now thine eyes are opened, now the light is come; walk in the light. Touch not pitch, lest thou be defiled. At all events, *keep thyself pure!*

28. But whatever others do, whether they will hear, or whether they will forbear, hear this, all ye that are called Methodists. However importuned or tempted thereto, have no friendship with the world. Look round, and see the melancholy effects it has produced among your brethren! How many of the mighty are fallen! How many have fallen by this very thing? They would take no warning: they *would* converse, and that intimately, with earthly-minded men, till "they measured back their steps to earth again!" O *come out from among them!* from all unholy men, however harmless they may appear; *and be ye separate:* at least so far as to have no intimacy with them. *As your fellowship is with the Father, and with his Son Jesus Christ;* so let it be with those, and those only, who at least seek the Lord Jesus Christ in sincerity. *So shall ye be in a peculiar sense, my sons and my daughters, saith the Lord Almighty.*

Wakefield, May 1, 1786.

The JOURNAL of THOMAS COKE, *Bishop of the Methodist-Episcopal Church,*

From September 18, 1784, to June 3, 1785.

[Continued from page 346.]

SUNDAY, May 1—4. About twenty preachers met Mr. *Asbury* and me at brother *Mason's*. One night we all slept in one house; but it was so inconvenient to some of the preachers, that they afterwards divided themselves through the neighbouring plantations, by which we lost about

an hour in the mornings. A great many principal friends met us here to insist on a repeal of our slave-rules; but when they found that we had thoughts of withdrawing ourselves entirely from that circuit, on account of the violent spirit of some leading men, they drew in their horns, and sent us a very humble letter, entreating that preachers might be appointed for their circuit. We have increased about 200 in this division in the course of the last year. After mature consideration we formed a petition, a copy of which was given to every preacher, entreating the General Assembly of *Virginia* to pass a law for the immediate or gradual emancipation of all the slaves. It is to be signed by all the freeholders we can procure, and those I believe will not be few. Many of our friends, and some of the great men of the states, have been inciting us to apply for acts of incorporation, but I have discouraged it, and prevailed. We have a better staff to lean upon than any this world can afford. We can truly say, "The harvest is great, but the labourers are few."

Thursday 5. I took an affectionate farewell of my brethren: and on the 6th passed by the house of Mr. *Jarratt*, a violent assertor of the propriety and justice of negro-slavery. At noon I preached at *Whiteoak-chapel*, and lodged that night at the house of brother *Rees*, one of our local preachers, a friend of GOD and man.

On the 7th I preached at ten in the morning at brother *Spain's*, and at six in the evening at brother *Man's*. On Sunday the 8th, I preached at brother *Grange's* and brother *Finney's*. Brother *Finney* is one of our committee whom we have appointed to present our petition to the General Assembly. He is a good local preacher, and an honour to our connexion. On Monday the 9th, I preached at brothers *Briscoe's* and *Johnson's*; and on Tuesday the 10th, at brothers *Ogee's* and *Bransford's*. Brother *Ogee* is certainly a good man. On Wednesday 11th, I rode through heavy rains to a church in a forest, where I was engaged to preach. Every body told me that no one would come; that nobody would imagine that I would attend on such a day. And I found

found it true: so after being wetted to the skin, and the very linen in my saddle-bags being wetted, we rode (brother *Bowen*, the preacher who travelled with me through this circuit, and myself,) to the house of a kind Baptist, a physician.

Friday 13. I preached at *Bent-chapel*, belonging also to the church of *England*, to an attentive people. At night I lodged at the house of Mr. *Dillard*, a most hospitable man, and as kind to his negroes as if they were white servants. It was quite pleasing to see them so decently and comfortably clothed. And yet I could not beat into the head of that dear man, the evil of keeping them in slavery, although he has read Mr. *Wesley's* Thoughts on Slavery, (I think he said) *three times over*: but his good wife is strongly on our side.

Saturday and Sunday, 14th and 15th. I preached in a handsome church. On the Sunday I had a *very large* congregation. During sermon, immediately after I had spoken very pointedly on the subject, two dressy girls walked out with such an impudent air, that I rebuked them *keenly*. After the public service, whilst I was administering the sacrament, baptizing, and meeting the society, their father, who is a colonel, raged at the outside of the church, declaring that as soon as I came out, he would horsewhip me for the indignity shewn to his family. But his two brothers (all unawakened) took my part, and insisted on it that I did my duty, and the young ladies deserved it. However, finding that our preaching in that church, which we do regularly, depends chiefly on him, I wrote a letter of apology to him, as far as the truth would admit me, when I came to my lodging.

Monday 16. I preached to a most polite congregation at *New-Glasgow*, and lodged at Mr. *Meredith's*. They gave me great attention. Mr. *Meredith* is a very sensible and very polite man. On Tuesday 17th, I preached in a court-house at noon, but in a very wicked neighbourhood. However, the congregation gave me their ear, while I endeavoured to shew them the necessity of the new-birth. At four in the afternoon I preached at one Mr. *Loving's*, a drunkard.

The preachers find this a convenient half-way house; so they take it in their way out of a kind of necessity. How strange it is, that so many will do any thing for the cause of religion, but part with their besetting sin! Here I was met by our brother *Hopkins*. He brought me that evening to his house, though it was rather dark before we reached it. Here I found myself locked up in the midst of mountains. So romantic a scene, I think, I never beheld. The wolves, I find, frequently come up to our friend's fences at night, howling in an awful way; and sometimes they seize upon a straying sheep. At a distance was the *Blue Ridge*, an amazing chain of mountains. I have been for a considerable time climbing up and descending the mountains. I prefer this country to any other part of *America*: it is like *Wales*. And it is far more populous than I expected. On Wednesday the 18th, I preached at brother *Hopkins's* to a little, loving congregation, and administered the sacrament: and the Lord was with us.

Thursday 19. I preached to a quiet unawakened congregation at brother *Tandy Key's* who is lately come into that neighbourhood. He told me as we rode together, that he was determined to emancipate his slaves (about twenty.) I pushed on in the evening with an intention of reaching his father's Mr. *Martin Key's*: but at nine o'clock at night was glad to take up my lodgings at a tavern in a little town called *Charleville*; more especially as I had a dangerous river to cross, before I could get to Mr. *Key's*. Nor am I sorry I did not go there: for when I called there the next morning, I found he had shut his door against the preachers, because he had eighty slaves. For some years I think we preached at his house. His youngest son is a local preacher, and I believe will soon take a larger field. His eldest son is a child of Satan like himself, and therefore, I suppose, will have all his possessions when he dies. I drank a little milk here, (it being Friday) and before I went away, freed myself from the blood of the old man, which, I evidently perceived, not a little pleased his pious wife.

Friday 20. I preached at brother *Grimes's*, where I had
many

many dresty people to hear me. And at five the next morning I had a very good congregation.

On Saturday 21, I preached at a chapel in a forest, which they call the *New-chapel*, and administered the sacrament, and was here met by our valuable friend, brother *Henry Fry*.

On Sunday 22, I preached &c. in Mr. *Fry*'s great room which he had built for a *ball-room*. But I think before he had used it even for one ball, the Lord caught hold of his heart and turned it into a preaching-room. He is a precious man.

Monday 23. After the falling of heavy rains I set off with one of the preachers for *Alexandria*. I this day met with many difficulties. In crossing the water in one place, that I might reach the bridge under which the main stream ran, the water was above the top of my boot. In another place, where we endeavoured to drive our horses over the run, (the bridge being broke) we were likely to lose our beasts, the stream being too strong for them, and carrying them down. At last we got them out, and with great labour and some danger patched up the broken bridge with the loose boards, and got over with our horses safe. After riding about forty miles, it grew so dark, and our horses and selves were so fatigued, that we lay at an inn on the road, though we were within five miles of our friend's house where we intended to lodge.

Tuesday 24. Having rained heavily the last night, we were entirely locked up by the waters. We got to our brother *Watson's*, a local preacher, and he procured for me a little congregation.

On Wednesday 25, I set off again: and after many doubts, and, I confess, with trembling, I was prevailed upon to walk over a long pine-tree, which lay over a strong and deep stream of water, in which I must have been inevitably drowned if my foot had slipped. A man went before leading me by the hand. But here, as every where, the Lord was at my right-hand that I should not fall. On this day I crossed the very same run of water in the afternoon, where *the awful scene* happened, which, I trust, through the
blessing

blessing of GOD, I shall never forget. We dined at a friend's house by the way, and reached brother *Bushby's* at *Alexandria*, about seven in the evening. There I met, according to appointment, that dear, valuable man Mr. *Astbury*. He had informed the people that when I arrived, the court-house bell should ring, and about eight o'clock I had a very large congregation in the Presbyterian church, to whom I insisted on the necessity of the *witness of the Spirit*.

Thursday 26. Mr. *Astbury* and I set off for his Excellency General *Washington's*. We were engaged to dine there the day before. General *Roberdeau*, an intimate acquaintance of General *Washington's*, who served under him in the war, paved our way by a letter of recommendation. We lay at General *Roberdeau's* the night before, and he was to have gone with us; but Mrs. *Roberdeau* was so ill after lying in, that he did not chuse to leave her. His excellency's seat is very elegant, built upon the great river *Potomac*; for the improvement of the navigation of which, he is carrying on jointly with the state some amazing plans. He received us very politely, and was very open to access: but he is quite the plain country-gentleman, and he is a *friend of mankind*. After dinner we desired a private interview, and opened to him the grand business on which we came.

He asked us to spend the evening and lodge at his house, but our engagement at *Annapolis* the following day, would not admit of it. I was loth to leave him, for I greatly love and esteem him, and if there was no pride in it, would say that we are surely *kindred spirits*, formed in the same mould. O that my GOD would give him the witness of his Spirit! We returned that evening to *Alexandria*; where at eight o'clock, after the bell was rung, I had a very considerable congregation.

Friday 27. Mr. *Astbury* and I rode to *Annapolis*, in the state of *Maryland*, where the general-court (the supreme court of judicature of the state) was sitting. This prevented my preaching in the court-house: however I had a noble congregation in the play-house, and most of the great lawyers

to hear me. And surprizing! the fine ladies and gentlemen attended at five the next morning, so that I had one of the largest morning-congregations that I have had in *America*. We have had no regular preaching here yet, but I trust shall soon see good days. One lady was so desirous of my coming, that she sent word to Mr. *Astbury* that she would advance two guines for a carriage to bring me there from *Alexandria*: but that I did not accept of.

Saturday 28. We reached our kind friend Mr. *Gough's*, having spent a few hours in *Baltimore*, and travelled about fifty miles.

Sunday 29. I preached and administered the sacrament at the Falls-church, as it is called. It was the quarterly-meeting. We returned to Mr. *Gough's*, where I preached in the evening:

Monday 30. We rode to *Abingdon*, where we agreed to give Mr. *Dallam* £.60 sterling for four acres of ground, which we had fixed upon as the site of our college; and had proper bonds drawn up: we returned in the evening to Mr. *Gough's*.

Tuesday 31. We rode to *Baltimore*, where I endeavoured to shew the people the necessity of union with Christ.

Wednesday, June 1. We opened our conference, and were driven to the painful task of suspending a member, and he no less than an elder, a man who for ten years had retained an unblemished reputation. "Let him that most assuredly standeth, take heed lest he fall." As I expected to sail the next day, my brethren were so kind as to sit in conference till midnight. I endeavoured to shew them at noon the necessity of being faithful in the ministry of the word. We thought it prudent to suspend the minute concerning slavery for one year, on account of the great opposition that had been given to it, especially in the new circuits; but were agreeably informed that several of our friends in *Maryland*, in consequence of it, had already emancipated their slaves. But we agreed to present to the assembly of *Maryland*, through our friends, a petition for a general emancipation, signed by as many electors as we can procure,

procure, similar to that which we agreed to present to the *Virginia* assembly.

Thursday 2. I met my brethren early in the morning, and at eleven o'clock endeavoured to enforce St. *Paul's* awful exhortation to the elders of the church of *Ephesus*, Acts xx. After which we ordained five elders, brothers *Boyer*, *Tunnell*, *Pigman*, *Baxter* and *Foster*. The day before we ordained them deacons, as also brothers *Ringold* and *Michael Ellis*.

And now I took my leave of my friends, and set off in a boat for the ship *Olive-Branch*, which had sailed down the river the day before, and of which I got on board in the evening. In my younger days one of the greatest afflictions in life to me during the time it lasted, was to be torn away from friends whom I dearly loved. This, through the extensiveness of my acquaintance, and the constant change of my place of abode, and partly perhaps through the grace of GOD, has of late years considerably worn away. But I think for many years I have not felt myself so effeminate (shall I call it) as I did on parting with my *American* brethren, the preachers, and the sensation continued very painful for a considerable time after I left them.

Friday 3.—Sunday 12. All this time we have been sailing about 70 Leagues, and have been for several days locked up in a place called *Moxat-Bay*. However, this delay gave me an opportunity of writing about forty or fifty letters to my friends on the continent. There is no other passenger in the ship, so that I have the stateroom always to myself, and the cabin most part of the day. It is a blessed opportunity for fellowship with GOD, and for the improvement of my mind. O that I may husband it accordingly! That I may return to *England* in the fulness of the blessing of the gospel of Christ.

[The end of Bishop Coke's Journal.]

Poetry.

COMMUNION *with* GOD *in* Affliction.

IN mercy, gracious Lord, thou dost chastise
 Thy froward children, when they go astray ;
 O Father, let me never more despise
 Thy rod, nor wander from the narrow way !

If in the furnace for a season tried,
 Shew forth in me thy love's almighty power :
 Or with thy servant in the flames abide !
 And give me patience in the trying hour.

When throughly purg'd, let me as gold refin'd
 Come forth, and shine before the fallen race :
 A chosen vessel for thyself design'd,
 To teach the world the lessons of thy grace.

O draw my heart from earth to things above,
 And let my soul be ever fix'd on thee :
 Give me the blessing of thy perfect love ;
 O let me here thy great salvation see !

Whate'er offends thine eyes I now resign,
 And cheerfully with all my idols part :
 O let my will for evermore incline
 To love and serve thee with an upright heart !

All worldly pomp and grandeur I despise,
 And look on earthly kings with pity down :
 My great ambition is in death to rise ;
 And wear above an everlasting crown.

O may I ever join the spotless band,
 Who, fav'd by grace, through tribulation came ;
 And round thy throne with saints and angels stand,
 To sing the praise of thy exalted name !

TO SILVIA, PENSIVE.

TELL me, *Silvia*, why the sigh
 Heaves your bosom? why the tear
 Steals unbidden from your eye?

Tell me what you wish or fear?

Providence profusely kind,
 Wherefo'er you turn your eyes,
 Bids you, with a grateful mind,
 View a thousand blessings rise.

Round you affluence spreads her stores,
 Young health sparkles in your eye,
 Tend'rest, kindest friends are yours,
 Tell me, *Silvia*, why you sigh?

'Tis, perhaps, some friendly voice
 Softly whispers to your mind,
 "Make not these alone your choice,
 "Heaven has blessings more refin'd.

"Thankful own what you enjoy;
 "But a changing world like this,
 "Where a thousand fears annoy,
 "Cannot give you perfect bliss.

"Perfect bliss resides above,
 "Far above yon' azure sky;
 "Bliss that merits all your love,
 "Merits every anxious sigh."

What like this, has earth to give?
 O my *Silvia*, in your breast
 Let the admonition live,
 Nor on earth desire to rest.

When your bosom breathes a sigh,
 Or your eye emits a tear,
 Let your wishes rise on high,
 Ardent rise to bliss sincere.

On GOD's everlasting Love.

FATHER, whose everlasting love
 Thy only Son for sinners gave,
 Whose grace to all did freely move,
 And sent him down a world to save:

Help us thy mercy to extol,
 Immense, unfathom'd, unconfin'd;
 To praise the Lamb who died for all,
 The general Saviour of mankind.

Thy undistinguishing regard
 Was cast on *Adam's* fallen race:
 For all thou hast in Christ prepar'd
 Sufficient; sovereign, saving grace.

Jesus hath said, we all shall hope,
 Preventing grace for all is free:

“ And I, if I be lifted up,
 “ I will draw all men unto me.”

What soul those drawings never knew?
 With whom hath not thy Spirit strove?
 We all must own that GOD is true,
 We all may feel that GOD is love.

O all ye ends of earth, behold
 The bleeding, all-atoning Lamb!
 Look unto him for sinners sold,
 Look and be sav'd thro' Jesu's name.

Behold the Lamb of GOD, who takes
 The sins of all the world away!
 His pity no exception makes;
 But all that *will* receive him, *may*.

A world he suffer'd to redeem;
 For all he hath th' atonement made:
 For those that will not come to him
 The ransom of his life was paid.

Their Lord, unto his own he came ;
 His own were who receiv'd him not,
 Denied and trampled on his name
 And blood, by which themselves were bought.

Who under foot their Saviour trod,
 Expos'd afresh and crucified,
 Who trampled on the Son of GOD,
 For them, for them, their Saviour died.

For those who, at the judgment-day,
 On him they pierc'd shall look with pain ;
 The Lamb for every cast-away,
 For every soul of man, was slain.

Why then, thou Universal Love,
 Should any of thy grace despair ?
 To all, to all thy bowels move,
 But straiten'd in our own we are.

'Tis we, the wretched abjects we,
 Our blasphemies on thee translate ;
 We think that fury is in thee,
 Horribly think, that GOD is hate !

" Thou hast compell'd the lost to die,
 " Hast reprobated from thy face ;
 " Hast others fav'd, but them past by ;
 " Or mock'd with only * *damning grace.*"

How long, thou jealous GOD! how long
 Shall impious worms thy word disprove ?
 Thy justice stain, thy mercy wrong,
 Deny thy faithfulness and love ?

Still shall the hellish doctrine stand ?
 And thee for its dire author claim ?
 No—let it sink, at thy command,
 Down to the pit from whence it came.

Arise

* More usually call'd, common grace.

Arise, O GOD maintain thy cause!
 The fulness of the gentiles call:
 Lift up the standard of thy cross,
 And all shall own; Thou diedst for all.



On the DEATH of a CHILD, five years of Age.

[By *Phillis Wheatly, a negro.*]

FROM dark abodes to fair ethereal light
 Th' enraptur'd innocent has wing'd her flight;
 On the kind bosom of eternal love
 She finds unknown beatitude above.
 This know, ye parents, nor her loss deplore;
 She feels the iron-hand of pain no more;
 The dispensations of unerring grace
 Should turn your sorrows into grateful praise;
 Let then no tears for her henceforward flow,
 No more distress'd in our dark vale below.

Her morning-sun, which rose divinely bright,
 Was quickly mantl'd with the gloom of night;
 But hear in heaven's blest bowers your *Nancy* fair,
 And learn to imitate her language there.

"Thou, Lord, whom I behold with glory crown'd,
 By what sweet name, and in what tuneful sound
 Wilt thou be prais'd? Seraphic powers are faint
 Infinite love and majesty to paint.
 To thee let all their grateful voices raise,
 And saints and angels join their songs of praise."



The Name of JESU. Solomon's Song i. 3.

HOW sweet the name of Jesus sounds
 In a believer's ear?
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

It makes the wounded spirit whole,
 And calms the troubled breast ;
 'Tis manna to the hungry soul,
 And to the weary rest.

Dear name ! the rock on which I build,
 My shield and hiding-place ;
 My never-failing treas'ry fill'd
 With boundless stores of grace.

By thee my prayers acceptance gain,
 Although with sin defil'd ;
 Satan accuses me in vain,
 And I am own'd a child.

Jesus my shepherd, husband, friend,
 My prophet, priest, and king ;
 My Lord, my life, my way, my end,
 Accept the praise I bring.

Weak is the effort of my heart,
 And cold my warmest thought ;
 But when I see thee as thou art,
 I'll praise thee as I ought.

Till then I would thy love proclaim
 With every fleeting breath :
 And may the music of thy name
 Refresh my soul in death.



ON ETERNITY.

CAN *Newton's* pupils tell, ere time be past,
 How many hours *eternity* will last ?
 Can he who scann'd the holy city* say,
 When sets the SUN of an eternal day ?
 Or can Jehovah, heav'n's omniscient King,
 Say when his holy angels cease to sing ?

THE

* Rev. xxi. 15.

THE

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An APPEAL to the GOSPEL for the true Doctrine of
 DIVINE PREDESTINATION, concorded with the Ortho-
 dox Doctrine of GOD's FREE-GRACE, and MAN's
 FREE-WILL.

By JOHN PLAIFERE, B. D.

[Continued from page 362.]

THE *conversion* of a sinner, is the end which GOD seeketh in sending his word, and in calling men; the effect of calling, when it speedeth. It may briefly be defined, *the obedience of him that is called*, for it is his part to hear and obey the call. And in it may be considered from what a sinner is converted, and to what, that is, *from the power of satan unto GOD*. By this, the whole man is changed; in his *understanding*, he is turned from darkness to light; in his *will*, from idols of all sorts to serve the living GOD; in his *whole life*, from unrighteousness to holiness.

GOD's *Holy Spirit* working upon the heart of a sinner, is the prime, principal, efficient and powerful cause of his conversion, in the beginning, progress, and end of it: whence the prophet, *Turn us, and we shall be turned*. But the *word preached* is the ordinary, instrumental cause of it, though the same happy effect is often furthered by other things; such as *crosses and afflictions*, which humble the soul of man;

GOD's

GOD's blessings inviting him, the prayers of others, and the good *example* of such as are already converted.

But the great question is, what part the sinner himself beareth in his own conversion, being a living and reasonable subject: whether he be active or passive in it; whether he can further or hinder it; or whether it be possible for two, whom we suppose equally called, one to be converted, and not the other? If so, then whence this difference doth arise, whether from GOD, or from man?

The determination of these questions cannot be clear, until we have declared what is to be holden according to the scriptures, touching *GOD's free-grace* and *man's free-will*; which we will endeavour to bring to light, after so vehement conflicts of the learned in all ages, which have raised clouds of obscurity, to the loss of truth amongst the strivers for it.

Of *grace* and *free-will*, I will speak, first severally, then jointly: that so we may return to the point of our *conversion*, to behold, what is the part of GOD therein, and what of man.

By grace may be understood all that proceedeth from GOD out of free favour to an unworthy sinner, tending to his salvation: particularly, the internal illuminations, teachings, motions, inspirations, operations and gifts of the Holy Ghost, merited by Christ, to be given to the sinful sons of Adam, in their fit time and order, to raise them fallen, and to save them lost: whence I shall call it, with St. *Augustine*, the *grace of Christ*. There is in man no merit of *grace*, for then grace would be no grace; there is only an occasion, namely, the misery of man. But if any thing be named *grace*, and tend not to man's salvation, or be not in some degree fit, sufficient, and available to further this work, it is not to be esteemed worthy of the noble and blessed name, *grace*.

The most ancient distinction of *grace*, is that which we have in the *eighth article* of the Methodist-Episcopal church, and in divers *collects* of our liturgy, viz. into *preventing* or *exciting* grace; and *following* or *helping* grace: the former of these is represented in scripture, as *standing without*,
calling,

calling, knocking; the latter, as *entered in, inhabiting, as in a temple or house*. God worketh *in us* to think that which is good, *with us* to will it, and *by us* to perform it.

The distinction of grace into *sufficient* and *effectual* is a frivolous distinction: for, how can that be *grace*, or sufficient, that never, as such, produceth any effect, but must have something more put to it to bring forth an effect? All *grace* is in itself sufficient and efficient, no less, no more; if there be a deficiency in the effect, it proceedeth from a defect in some other cause, or some other thing, than the defect of *grace*.

The *power* of *grace*, is like GOD's own, a glorious power; such as wrought in Christ, when GOD raised him from the dead, whence our conversion is called *a new birth, a new creation, the first resurrection*. For

1. The power to will that which is good, is created in us again, as it was at the first.

2. When this power is in us by that gift, or creation, it is not exerted by ourselves alone using that power, but by the continued help and co-operation of the divine energy; according to that of *Bernard*, *We have no endeavours to good, unless they are stirred up in us; and they are fruitless, if not farther assisted*.

3. Be we never so willing, the habits of faith or love are no more in our power, than it is in the power of a blind man to give himself sight, though he be most willing to see; no more than it is in him that hath *present within himself to will, but to do*, that which the law commandeth, *he findeth not*, except the Spirit help him. So that after we are willing and ready to receive, the mighty power of GOD worketh and giveth that which we desire: for our prayers imply three things; *first*, that we want something, and feel our want: *secondly*, that we cannot help ourselves to supply our want, and therefore go to another: *thirdly*, that he alone, to whom we go as suppliants, is able and ready to help us, and therefore we go to him. This is that which *St. Paul* teacheth, exhorting them that *received and obeyed the gospel, to work out their salvation; having received*

ceived the power to work : but because they might fear their own weakness, even in using that power in this working out their salvation, he encourages them, that they shall not work alone, for a stronger than they shall join with them, even GOD, who it is that worketh in them both *to will and to do*. Where we have full proof for the power of the *helpful grace* of GOD, but for *discriminating grace* not a tittle.

4. The manifest weakness of many in temptations and persecutions, testifieth, that they who in those are more than *conquerors* over *satan*, the flesh and the world, are defended by the mighty power of GOD, when they cry unto him.

Against whom then do these accusations lie? To say, that the will of man resisteth the power of GOD, as if it were stronger than it : that man doth more to the work of his faith than the grace of GOD : that GOD doth no more in us for good, than *satan* doth for evil, *viz.* incline, persuade, solicit, &c. I am no way guilty of these crimes. If GOD's power be resisted or frustrated, it yieldeth not out of weakness, but out of will, GOD not pleasing to put forth his power, where he is resisted or neglected. The best that we do in the bringing forth any good, is to yield, and to permit GOD to work upon us, to follow him leading or drawing of us, to accept of that he giveth us, to fence that which he soweth or planteth in us, not to mar that which he maketh, not to harden the heart when his voice is to be heard : in sum, to be passively obedient, more than actively. For this is that only, which the power of grace will not extend itself to, to necessitate, and to hold us up to an undecidable obedience ; the reason is, because that power of GOD which buildeth up supernatural things, doth not destroy natural : but the possibility in the will to decline to evil, and the liberty to disobey, is not evil, but natural, being found in *Adam* before his fall ; and as it was not impeached then by the supernatural grace which *Adam* had, no more is it now in us, by the grace of GOD that worketh in us. It now remains :

1. As Christ took the nature of mankind, and not of angels, so by his death he paid the price of redemption for the

the sins of the whole world; this agrees with the catechism of the church of *England*, *I believe in GOD the father, who hath made me and all the world: and in GOD the Son, who hath redeemed me and all mankind; and in GOD the Holy Ghost, who sanctifieth me and all the elect people of GOD:* where we may observe the great accuracy in the expression: *creation* is said to be common to all the world, *redemption* to all mankind, *sanctification* to all the elect.

2. The promise of the gospel is universal to all who are within the hearing of it, and it might be truly and seriously proffered to any man alive whatsoever.

3. With the promise and word of the gospel there goeth ordinarily such grace of the holy Spirit as is sufficient to all under the gospel, to work in them to believe and obey it; and that all do not obey, proceedeth not from the want of grace on GOD's part, but from men's being wanting to the grace of GOD, to whom it is *in vain*, as is evident from numerous passages of the New Testament.

This may be illustrated by what *St. Chrysostom* saith on these words of *St. Paul*, *who loved me and gave himself for me*: "He declareth this to be meet, that every one of us should no less give thanks to Christ, than if he had come into the world only for his sake; for neither would Christ have refused to exhibit, even for one, so great a dispensation; he so loveth every particular man, even with the same affection wherewith he loved the whole world. That sacrifice was offered for our whole nature, and it was sufficient to save all; but to them only it will be profitable who have believed." And with that of *St. Augustine*, "As to the greatness and virtue of the price, Christ's blood is the redemption of the whole world; but such as pass away this present life without faith in Christ, and the sacrament of the new birth, are aliens to that redemption. Therefore although by that one nature of all, which for the sake of all was truly taken by our Lord, all are rightly said to be redeemed; all notwithstanding are not freed from captivity. That cup of immortality which was prepared with respect to GOD's gracious assistance, hath enough

“ in it to profit all, but if it be not drunk off, it is nothing beneficial.” And no less to our purpose is that of the second homily, of the church of *England*, on the *death and passion* of our Saviour Christ, “ Concerning the great mercy and goodnes of our Saviour Christ, in suffering death *universally for all men, &c.*” And again, “ But to whom did GOD give his Son? He gave him to *the whole world*, namely to *Adam*, and all that should come of him.” And afterwards, “ It remaineth that I shew you how to apply Christ’s death to our comfort, as a medicine to our wounds, so that it may work the same effect in us, wherefore it was given, namely, the health and salvation of our souls. For as it profiteth a man nothing to have salve, unless it be well applied to the part infected; so the death of Christ shall stand us in no stead, unless *we apply it to ourselves* in such sort as GOD hath appointed.

CHAP. V.

Of FREE-WILL.

THIS title now-a-days is in great disgrace: being rendered odious by men whose passionate zeal we could wish would confine itself at least to decency of expression. For there hath been a time, when the church of Christ strove as earnestly in the defence of free-will, as the hand-maid of grace, against the *Manichees* and other heretics, as any do now against it: which, when learned men find in *Irenæus, Origen, Chrysostom*, and other great fathers, I can but wonder they should be so full of their lavish terms. As also I marvel they should be so mindful of the one part of a wise saying; *If GOD giveth no grace, how shall he save the world?* and so forgetful of the other; *If man hath no freedom of will, how shall GOD judge the world?* when they find both in the same authors*. But be it as it will; if the thing be of GOD, I will not fear the envy of the name; and my defence thereof shall be with such caution, as by GOD’s help I will not offend against his grace.

Free-will

* Augustine Ep. 46. and Jerom.

Free-will is a natural power in a reasonable creature, whereby it can will or nill this or that, chuse it, or refuse it, be it good, be it evil.

Free-will to good was put into the first man by GOD at his creation, a faculty of his reasonable soul, and was corroborated and guarded by supernatural grace, given by GOD to make him will more cheerfully, and constantly, the highest kind of good. But by the fall of *Adam* this supernatural grace, fortifying the will to good, was utterly lost, and the very freedom to any good of the superior kind, that is, any thing spiritual. Some freedom to natural and moral good acts is remaining, and to the outward good acts of religion, as to go to church, to hear, to attend, to consider, to compare the things delivered by the preacher of GOD's word, as a man can do the rules or definitions of any art or science. If then we seek for a *freedom of will* to spiritual and supernatural good in the nature of man now fallen, we shall not find it there, unless we find it restored and renewed by the grace of Christ, that goeth with the gospel.

The grace which restoreth this *freedom to the will*, cometh with the gospel, which preventeth man's will, and prepareth it by infusing into it the power to will the spiritual good things required by the gospel. Depress the nature of man as much as you will, call his will *enslaved*, or what you list; it will thence be the more evident that I magnify the grace of GOD, which is proportioned and fitted in goodness and power to quicken the dead, to strengthen the impotent, to loosen the captive *will* of man. This being the very grace of the gospel, that it maketh the commandments of it possible to be obeyed by man fallen, which the law doth not; so that no man, under the gospel, can be excused in his disobedience to it, from his want of power, to repent or believe.

Freedom of will I contend for, but it is on the left side, as I may call it, it is to will evil; that is, notwithstanding the grace of GOD, whereby I may will good, I may decline to evil, and leave the good. This was in *Adam* before his fall, a single, innocent possibility to decline to evil: nor should it seem strange that a creature should be mutable, or that

that it should be *proper* to GOD to be unchangeably good, or that the very supernatural grace that *Adam* had for his corroboration to good, did not render *his* will immoveable to evil. This natural freedom to evil is not taken away by grace, nor perhaps is it desirable that it should be, since it is the root of the praise of human righteousness; for he is to be commended that could transgress and would not, not he that was good and could be no other. Nor ought the example of the unalterably holy and righteous GOD to be objected against this, since he is above and out of all predicaments wherein we are.

This natural *freedom to evil* remaineth in man fallen, and there is now come to it over and above, *resistentia adnata*, a precipitate proneness unto evil, out of our thralldom to the dominion and tyranny of *Satan*.

These two must carefully be severed; for when I use these terms, *the freedom to sin*, presently somebody takes me down, urging that the *freedom to sin* is the *bondage* of the will, not observing that the *freedom to sin* is natural, and before the fall; the *bondage to sin* since the fall; and these two differ as much as a living mortal man, and a dead man. *The freedom to evil* is not evil; but the practice of that freedom, and the proneness to evil which is now in us, is evil. That natural freedom to evil, grace attempteth not in this life to take away, but to keep it from coming into practice. That proneness to evil, grace taketh away, yet without impeaching the natural freedom to evil.

[*To be continued.*]

GOD'S LOVE TO MANKIND. *Manifested by disproving the Absolute Decree for their Damnation.*

[*Continued from page 371.*]

THE Reasons that have convinced me of the untruth of absolute reprobation, now follow. And first of those that fight against the upper way.

They

They are drawn from the great evils that issue from it, which may be referred to two main heads.

1. The dishonour of GOD.
2. The overthrow of religion and government.

It *dishonoureth* GOD: for it chargeth him deeply with two things, no ways agreeable to his nature.

1. Men's eternal torments in hell.
2. Their sins on earth.

First, It chargeth him with men's *eternal torments* in hell, and maketh him to be the prime and invincible cause of the damnation of millions of miserable souls: the *prime* cause, because it reporteth him to have appointed them to destruction, of his own voluntary disposition, antecedent to all deserts in them; and the *invincible* cause, because it maketh the damnation of reprobates to be unavoidable, through GOD's absolute and uncontrollable decree; so that they can no more escape it, than poor *Astyanax* could avoid the breaking of his neck, when the *Grecians* tumbled him down from the tower of *Troy*.

Now this is a heavy charge, contrary to scripture, GOD's nature, and sound reason.

1. To *scripture*, which makes man the principal, nay the only cause of his own ruin. *Thy destruction is of thyself, O Israel; but in me is thy help.* Hosea xiii. 9. *As I live, saith the Lord, I will not the death of the wicked, &c. Turn ye, turn ye, why will ye die? Ezek. xxxiii. 11. He doth not afflict willingly, nor grieve the children of men.* Lam. iii. 33.

2. It is contrary to GOD's nature, who declares himself a *GOD merciful, gracious, long-suffering, abundant in goodness*, Exod. xxxiv. 6. And he is acknowledged to be so by *David: Thou, Lord, art good and merciful, and of great kindness to them that call upon thee*, Psalm lxxxvi. 5.

3. It is contrary also to *sound reason*, which cannot but charge such a decree with extreme cruelty, and consequently remove it from the Father of mercies.

We cannot in reason think, that any man in the world can so far put off humanity, as to resolve with himself to

marry and beget children, that after they are born, and have lived a while with him, he may hang them up by the tongues, tear their flesh with scourges, and pull it from their bones with burning pincers; that by thus torturing them, he may shew his authority over them. Much less can we believe, without violence to reason, that the GOD of mercy can, out of his absolute pleasure, ordain infinite multitudes of his children, made after his own image, to everlasting fire; and create them one after another, that, after the end of a short life here, he might torment them without end, to shew his sovereignty over them.

But GOD (some say) is sovereign Lord of all creatures: they are truly and properly his own. Cannot he therefore dispose of them as he pleaseth, and do with his own what he will?

The question is not what an almighty sovereign power *can* do, but what a power that is just and good *may* do. By his absolute and naked power, he can cast away the whole mass of mankind; it is not repugnant to sovereignty: but by that actual power of his, which is always clothed with goodness and justice, he cannot.

For it is not compatible with these properties in GOD, to appoint men to hell of his mere will and pleasure, no fault at all of theirs pre-existing.

1. It is not compatible with *justice*, which is a constant will of rendering to every one his due; vengeance to whom vengeance is due, namely, to the obstinate and impenitent. "GOD is good," says St. *Austin*, "and GOD is just: he may without any desert free men from punishment, because he is good; but he cannot, without evil deservings, condemn any man, because he is just." In another place also he saith, "If GOD damn any man that by sin deserveth it not, he is not free from injustice."

2. Nor is it compatible with *goodness*, which is an inclination of communicating that good, which is in himself, to his creatures, as far as he can without wronging his *justice*. And therefore if GOD be good to *all*, it cannot be that he should, without any motive in the creature, provide for it from everlasting the greatest of all miseries.

Therefore

Therefore I doubt not but I may safely say, that the unavoidable damnation of so many millions cannot be absolutely intended by GOD, without the greatest injustice and cruelty, which may in no wise be imputed to GOD. *Plutarch*, speaking of the pagans, who, to pacify their gods, sacrificed to them men and women, saith, "It had been much better to deny the being of a GOD, than to think he delighteth in the blood of men." How much rather may we say, "It were better to be an atheist and deny GOD, than to believe or report him to be a devourer of the souls of men?" I will shut up my first reason with the words of *Prosper*: "GOD is the Creator indeed of all men, but yet of no man for this end, that he might be damned: the reason why we are created is one, and why we are damned is another."

Secondly, this opinion makes GOD the author, not of the first sin only that entered by *Adam*, but of all other sins that have been, are, or shall be committed to the world's end. No murders, robberies, rapes, adulteries, insurrections, treasons, blasphemies, heresies, persecutions, or any other abominations whatsoever, fall out at any time or in any place, but they are the necessary productions of GOD's almighty decree. The scriptures I am sure teach us another lesson. *Thou art not a GOD*, saith *David*, *that hath pleasure in wickedness*. Psalm v. 4. And so the son of *Sirac*: *Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things which he hateth. Say not thou, He hath caused me to err; for he hath no need of the sinful man*. *Ecclus.* xv. 11, 12.

Pious antiquity hath constantly said the same, and proved it by sundry reasons, some of which follow. If GOD be the author of sin, then,

1. He is worse than the devil, because the devil doth only tempt and persuade to sin, and his action may be resisted: but GOD doth will and procure it by a *powerful* and *effectual* decree, which cannot be resisted. This is *Prosper's* argument, who to some, objecting that by *St. Austin's* doctrine, when "fathers defile their own daughters,"

"servants

“servants murder their masters, and men commit any horrible villanies; it cometh to pass because GOD hath so decreed;” answereth, that “if this were laid to the devil’s charge, he might clear himself of the imputation; because though he be delighted with men’s sins, yet he doth not, he cannot compel them to sin. What a madness therefore is it to impute that to GOD, which cannot be justly fathered upon the devil!”

2. He cannot be a *punisher* of sin; for none can justly punish those offences of which they are the authors. This is *Prosper’s* argument too: “It is against reason to say, that he, who is the damner of the devil, would have any man to be the devil’s servant.” This reason *Fulgentius* useth likewise: “GOD is the avenger of that which he is not the author of.” *Tertullian* also before them hath said, “He is not to be accounted the author of sin, who is the forbidding, yea, and the condemner of it.”

3. He cannot be GOD, because he would not be just, nor holy, nor the Judge of the world; all properties essential to GOD. And this is *St. Basil’s* reason, who hath written a whole homily against this wicked assertion. “It is all one,” saith he, “to say that GOD is the author of sin, and to say he is not GOD.”

I conclude, that the opinion, which chargeth the holy GOD with the sins of men, is neither good nor true.

Indeed the writers that have defended it (*Piscator* and a few more of the blunter sort excepted) have never said directly that GOD is the cause of sin; yet have they delivered those things, from which it follows by necessary consequence: for they say,

1. That as the decree of reprobation is absolute, so it is *inevitable*: those poor souls which lie under it must of necessity be damned. “It is,” saith *Marlorat*, “a firm and stable truth, that the man whom GOD in his eternal counsel hath rejected, though he do all the good works of the saints, cannot possibly be saved.”

2. That without sin this decree of reprobation cannot be justly executed. “GOD,” saith *Piscator*, “did create men for

“ for this very purpose, that they might fall ; for otherwise
 “ he could not have attained his principal ends.” He mean-
 eth, the manifestation of his justice in the damnation of re-
 probates, and of his mercy in the salvation of the elect.
Maccovius saith the same : “ If sin had not been, the mani-
 “ festation of justice and mercy (the damnation of reprobates)
 “ had never been.”

3. That therefore GOD decreed, that reprobates should
 unavoidably sin, and sin unto death, that his eternal ordi-
 nance might be executed, and they damned. “ We grant,”
 saith *Zanchius*, “ that reprobates are held so fast under
 “ GOD’s almighty decree, that they cannot but sin and pe-
 “ rish.” A little after he saith, “ We doubt not, that there
 “ lieth upon reprobates, by the power of their unchangeable
 “ reprobation, a necessity of sinning, yea, of sinning unto
 “ death, and consequently of perishing everlastingly.”

Calvin also saith, that “ reprobates are raised up by the
 “ unsearchable judgment of GOD, to illustrate his glory by
 “ their damnation.” I will end this with that of *Piscator* :
 “ Reprobates are precisely appointed to this double evil, to
 “ be punished everlastingly, and to sin ; and therefore to sin,
 “ that they might be justly punished.”

4. That as he hath immutably decreed, reprobates shall
 live and die in sin ; so he procures their sins by his almighty
 hand, partly by withdrawing from them grace necessary for
 the avoiding it, and partly by moving and inclining them by
 his irresistible workings on their hearts, to sinful actions.
Calvin saith, that “ devils and reprobate men are not only
 “ held fast in GOD’s fetters, so as they cannot do what they
 “ would, but are also urged and forced by GOD’s bridle
 “ [ad obsequia præstanda] to do as he would have them.”
 And in the next chapter these are his words : “ Men have
 “ nothing in agitation, they bring nothing into action, but
 “ what GOD by his secret direction hath ordered.” In
 those two chapters, that which he mainly aims at is, to shew
 that GOD doth not only behave himself privatively in pro-
 curing the sins of men, but doth also put forth powerful and
 positive acts in the bringing of them to pass. And in his

second book, after he had said, that GOD may be said to harden men by forsaking them, he putteth in another way, by which GOD hardeneth men, and that (he saith) cometh a great deal nearer to the propriety of the scripture phrascs; namely, by stirring up their wills. GOD doth not only harden men by leaving them to themselves, but “by appointing their counsels, ordering their deliberations, stirring up their wills, confirming their purposes and endeavours, by the minister of his anger, Satan.”

The sum of all is; GOD, who from all eternity appointed many men to endless and unavoidable torments, decreed for the bringing about of their ruin, that they should without remedy live and die in a state of sin: and what he thus decreed from everlasting, he doth most powerfully effect in time, so governing, over-ruling, and working upon the wills of reprobates, that they have no liberty or ability at all of avoiding their sins, but must of necessity commit them.

Thus they make GOD the author of sin, as will appear yet plainer by these following considerations.

1. It is ordinary to impute sin to those, who have not so great an hand in it, as hath the Almighty by this opinion. For,

(1.) The devil is called a *father of lyes*, John viii. 44. and by the like reason, of all other sins; and therefore *he that committeth sin*, is said to be *of the devil*, and to be a child of the devil, 1 John iii. 8, 10. And sin is called a *work of the devil*, which the Son of GOD appeared to destroy, ver. 8. And why is the devil so called, but because he doth allure men by inward suggestions, and outward temptations? This is all he doth or can do. But GOD doth much more, if he necessitate, and by his decree first, and next by his powerful working in the souls of men, determine their wills irresistibly. For to *determine* is infinitely more, than barely to *persuade*; for as much as sin must needs follow the determination, but not the persuasion of the will. GOD is therefore a truer cause of sin, by this doctrine, than the devil.

(2.) Wicked

(2.) Wicked men are esteemed authors of their own offences, because they purpose, choose, and commit them, and are immediate agents therein.

But GOD (by this opinion) doth more ; for he over-ruleth the purposes of men, and by an uncontrollable motion, proceeding from an immutable decree, carrieth all their deliberations, resolutions, and actions, precisely that very way, so that they cannot choose but do as they do, whatsoever they may think to the contrary. They have indeed a power in itself free to choose what they refuse, or to refuse what they choose ; to determine themselves this way or that way, as liketh them best : but they have not a *free use* of this their power. GOD doth determine their will before it hath determined itself, and maketh them do those actions only, which his omnipotent will hath determined, and not which their wills have prescribed. More properly, therefore, may GOD be called the author of those offences.

(3.) Wicked counsellors, and they who allure and advise men to sin, are accounted of GOD and men to be the causes of those sins, to which they are the persuaders ; and are punished for those mis-deeds, which others through their instigations have committed. So *Jezebel* was reputed the murderer of *Naboth*, because she counselled and contrived the doing of it. But what is counselling to forcing ? Evil counsels may be refused, but an almighty power cannot be resisted. GOD therefore, that useth this (according to their doctrine) in the production of sins, is much more an author of them, than he that only useth the other.

2. If we could find a king, that so carried himself in procuring the ruin of any of his subjects, as (by this opinion) GOD doth in effecting the damnation of reprobates, we would all charge him with the ruin of those his subjects. " Who would not abhor," saith *Moulin*, " a king speaking thus : I will have this man hanged ; and that I may hang him justly, I will have him murder or steal ? This king (saith he) would not only make an innocent man miserable, but wicked too ; and would punish him for that offence, of which himself is the cause." So *Tiberius*,
having

having a purpose to put certain virgins to death, because it was not lawful among the *Romans* to strangle virgins, caused them all to be deflowered by the hangman, that so they might be strangled. Who will not say, that *Tiberius* was the principal author of the deflowering of those maids? In like manner (say these) GOD hath a purpose of putting millions of men to the second death; but because it is not lawful for him, by reason of his justice, to put innocent men to death, he hath decreed that the devil shall deflower them, that afterwards he may damn them. It followeth therefore, that GOD is the main cause of those their sins.

3. That GOD is the author of men's salvation and conversion, all sides grant: and yet he doth no more in the procuring of them, than these men report him to do in the reprobates' impenitency and damnation. The salvation and conversion of the elect (say they) he hath *absolutely* and *antecedently*, without the fore-sight of any deservings of theirs, resolved upon; and by irresistible means in their several generations, draweth them to repent, believe, and endure to the end, that so they might be saved, and his absolute decree accomplished. On the other side, the damnation, the sins, and the final impenitency of reprobates, he hath of his will and pleasure *preemptorily* decreed: this his decree he executeth, drawing them on by his unconquerable power from sin to sin, till they have made up their measure, and in the end suffer that eternal vengeance, which he had provided for them. What difference is here in the course, which GOD taketh for the conversion and salvation of the elect, and the obduration and damnation of reprobates? And therefore what hindereth, but that GOD may as truly be stiled the author of the sins of the one, as of the conversion of the other?

And thus it appears, that by absolute reprobation GOD is made to be the true cause of men's sins.

[To be continued.]

BISHOP PATRICK'S *Picture of an Antinomian.*

WE meet with a faith in the world, more gallant, fine and delicate, than the plain and homely belief described in the bible. A *modish and courtly faith* it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names, that I cannot stand to number them all. It is called a *casting of ourselves upon Christ*, a *relying on his merits*, a *skrouding ourselves under the robes of his righteousness*: and though sometimes it is called a *going to him for salvation*; there is this mystery in the business, that you may go, and not go; you may go and yet stand still; you may cast yourself upon him, and not come to him; or if you take one little step, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed, a *resting*, not a *travelling* grace. And such a grand secret there is in it, that a man may rest before he stir a foot; he may lean on Christ, and approach no nearer him than he was before; he may lay hold on him, and yet remain at the greatest distance from him. It will carry you to the end of your way, before you are at the beginning: the very first step of it, is to stay yourself: the beginning of its motion, is to be at rest. Do you not see a strange enchantment in it already? Is it not a magical operation, much beholden to strength of fancy, and the witchcraft of imagination? For my part, I should take myself to be in a bad condition, if I dealt in such dangerous charms. I would grant my enemies had cause to exclaim, if I stood charged with such incantations. There is no juggling so artificial, whereby I could hope to hide the deceit, if I abused the world with these impostures. My own conscience, I mean, would indict me, and pronounce my condemnation, though I think, if the greatest part of the men among us, were to be judges, I need not fear their sentence against me. For the charm, I observe, is so powerful, and the fascination of such pleasure, that the numbers are not to be told which are bewitched with it. The multitude goes in crouds in this wide road: the voice
of

of the people cries up this as the only way to heaven. All the lewd men in the world are contented well to take this journey, which may be finished in one step, and to run this race, which may be accomplished in a breath, and for which the last breath in their body may serve as well as any else. There is no man but may thus lay hold of Christ; and having heard that this is faith, do what you can, it is not possible to beat off his hands. There is not a soul so wicked but may *thus* apply to itself his righteousness, and fancy all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to heaven. They rest on him, and him only, for salvation. They rest on him so entirely for it, that they are loth to stir a foot to contribute any thing toward it. They would have him take all the honour of the business to himself, and are desirous to do not so much as one good action, but leave him to do all, and impute his doings to them. Thus they imagine themselves to be the only advancers of *free grace*: and they think there are none but they that set the crown upon Christ's head. Such an admirable subtilty there is in this faith, that they can serve their own interest by it, and yet seem all the while to be the best servants of Christ. They can fulfil their own desires, and yet sound aloud his glory. They can invade his rights as much as they list; and yet are the only persons that make it their care he should not be wronged.

Nay, it makes men think that GOD is beholden to them, for being so cautious as to give him nothing. He would not be so much obliged, if they should endeavour to become better. The only qualification that they know of for his favours, is not to be qualified at all to receive them. He owes, it seems, much of glory to their want of virtue. If they should give him more than they do, he would have less. To bring any thing to him, would be to rob him, and take away from him. His grace would lose its name, if they should study to attain it. It would not be so rich, if they were not poor and beggarly *in all good works*. And to

to be out of all danger of trusting to their own righteousness, they judge it the surest course to have none at all.

These are the men who make the grace of GOD so *free*, that he leaves nothing for himself. The riches of it is so abundant towards them, that he gives away all his own right. He makes such liberal grants to these favourites, that there remains nothing as a duty to him. He takes such great care of their pleasure, that he forgets his own; and loves to let them have their will so much, that he suffers his own to be crossed for their sake. It is not he, it should seem, but they that rule the world. His will bends to their desires; and since they have no mind to be good, they have invented a way that he may love them, though they continue bad. He sees them not in themselves, but in a disguise. They do not appear in their own colours, but in another's dress. He doth not behold them naked, but covered in the robes of Christ. And though they have a world of sins, yet they think they are all to be hid, while he looks upon their garments, and not upon them. And indeed so full is his grace, that he can have no title to their obedience, but only their own gratitude. He holds his kingdom and authority, only by their good will. If they do what he desires, it is their kindness, and more than they owe him. Since Christ's obedience is personally imputed to them, he cannot in justice require any at their hands. Since he hath performed the law in their stead, and made his righteousness theirs, he cannot expect that they should perform it too, nor exact any righteousness of *their own*, for this would be to demand the same debt twice; and to call for the payment of a bond, which hath been already satisfied. In fine, he can claim nothing as his due, but must be content with that which they will give him: and it is the safest way to give him little or nothing, lest they should at all abate of the freeness of what he is to give.

I hope your souls will never enter into this secret, nor follow the Antinomians in those groundless fancies. But you will rather put to your hands, to pull down that idol of faith, which hath been set up with so much devotion and,
religiously

religiously worshipped among us : that dead image of faith, which so many have adored, trusted in, and perished.

Let me beseech you, as you love your souls, to be followers of faithful *Abraham*. Remember that such as he was, such must you be, if you hope to inherit the land of promise ; and that in his example, you meet with nothing earlier than this, that by *faith*, when he was called to go out into a place which he should afterwards receive for an inheritance, he obeyed, and went out, not knowing whither he went. This was the first thing wherein his faith employed itself, and the last was like unto it. For when he was tried by GOD, he offered up his only begotten son, who was to be the heir of that inheritance which was promised to him. From this active faith, no doubt, it is that he and all good christians are called *faithful*, and not for a *lazy* recumbency on Christ. If this were sufficient to make a person of that denomination, then we need no better character of a *faithful servant* or *steward* (which the holy writings sometimes mention) than such a one as follows. He is a person that relies upon his Master's merit ; and depends only on the worth and sufficiency of his Lord. He trusts in his goodness for a pardon of all his faults, and hopes he will esteem him a good servant, because he is a good master. He leans upon his arm, and clasps fast about him, and resolves not to let him go till he hath paid him his wages. He embraces him kindly, and hopes he will account him righteous, because he is so himself. And, in one word, he applies to himself all the good works that his master hath performed, and prays to be excused if he doth not his business, because his Lord can do it better. Would you be content to be thus served ? Do not imagine, then, that GOD will be served after this fashion ; or that such an ill-favoured notion as this, is the best that can be found, to compose the definition of a true believer. But first do all that you can, and then acknowledge yourself to be an unprofitable servant. Let it be your care to follow your work, and then rely only upon the goodness of our Lord to give you a reward. Be sure that you be inwardly righteous

teous, and then no doubt the righteousness of Christ will procure acceptance, and bring you to that happiness which you can no ways deserve.

A S E R M O N

[By Dr. Cudworth.]

On 1 JOHN ii. 3, 4.

And hereby we do know that we know him, if we keep his commandments.

He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

WE have much inquiry concerning knowledge. The sons of *Adam* are now as busy as ever himself was, about the *tree of knowledge* of good and evil, shaking the boughs of it, and scrambling for the fruit; whilst many are too unmindful of the *tree of life*. And though there be now no cherubim with their flaming swords to fright men off from it; yet the way that leads to it seems to be solitary and untrodden. There are many that speak of new discoveries of truth, of dawnings of gospel-light; and no question but GOD hath reserved much of this for the very evening and sun-set of the world; for *in the latter days knowledge shall be increased*: but yet I wish we could at the same time see that *day-dawn* which the apostle speaks of, and that *day-star arise in men's hearts*. I wish, whilst we talk of *light*, and dispute about *truth*, we could walk more as *children of the light*. For if St. *John's* rule be good, that no man truly knows Christ but he that *keepeth his commandments*; it is much to be suspected, that many of us who pretend to light, have thick darkness within overspreading our souls.

There are now many large volumes written concerning Christ, thousands of controversies discussed, infinite problems determined concerning his Divinity, humanity, union of both

together, and what not? So that our *bookish christians*, that have all their religion in writings and papers, think they are now completely furnished with all kind of knowledge, concerning Christ: and when they see all their leaves lying about them, they think they have a goodly flock of knowledge and truth, and cannot possibly miss of the way to heaven; as if religion were nothing but a little *book-craft*, a mere *paper-skill*.

But if the apostle's rule here be good, we must not judge of our knowledge of Christ by our skill in books, but by our keeping of his commandments. And that I fear will discover many of us (notwithstanding all this light, which we boast of) to have nothing but *Egyptian* darkness within.

The vulgar think they know Christ enough out of their creeds, and catechisms, and confessions of faith: and if they have but a little acquainted themselves with these, and like parrots have conned the words of them, they doubt not but they are sufficiently instructed in all the mysteries of the kingdom of heaven. Many of the more learned, if they can but dispute about Christ, imagine themselves to be grown great proficients in the school of Christ.

The greatest part of the world, learned or unlearned, think that there is no need of purifying their hearts for the right knowledge of Christ: but though their lives be never so wicked, their hearts never so foul, yet they may know Christ sufficiently out of their systems and bodies of divinity; although our Saviour prescribeth his disciples another method to come to the knowledge of divine truths, by doing of GOD's will. *He that will do my Father's will, (saith he) shall know of the doctrine whether it be of GOD.* He is a christian indeed, not that is only *book-taught*, but that is *GOD-taught*; he that hath an *unction from the Holy One, that teacheth him all things*; he that hath the Spirit of Christ within him, which *searcheth out the deep things of GOD*.

Cold maxims and dry disputes could never yet of themselves beget the least glimpse of true heavenly light, the least sap of saying knowledge in any heart. All this is but the groping

groping of a poor dark spirit of a man after truth, to find it out with his own endeavours, and feel it with his own cold and benumbed hands. A painter that would draw a rose, though he may flourish some likenesses of it in figure and colour, yet can never paint the scent and fragrancy; or if he would draw a flame, he cannot put heat into his colours: he cannot make his pencil drop a sound. All the skill of cunning artizans cannot put a principle of life into a statue of their own making, neither are we able to inclose in words and letters, the life, soul and essence of any spiritual truths, and as it were to incorporate it in them.

There is a spirit in man that giveth wisdom; and the inspiration of the Almighty giveth understanding. But we shall not meet with this spirit any where but in the way of obedience; the knowledge of Christ, and the keeping of his commandments, must always go together.

Hereby we know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

I shall not need to force any thing from these words: I shall only take notice of some few observations which drop from them of their own accord, and then conclude with an application.

First then, If this be the right way of discovering our *knowledge of Christ*, viz. by our *keeping his commandments*; then we may *safely draw conclusions concerning our state from the conformity of our lives to the will of Christ.*

Would we know whether we know Christ aright, let us consider whether the life of Christ be in us: he that hath not the life of Christ in him, hath nothing but a fancy of Christ, not the substance of him. He only that builds his house upon Christ dwelling and living in his heart, *buildeth it upon a rock*; and when the floods come, and the winds blow, and the rains descend and beat upon it, it shall stand impregnable. But he that builds his comfort upon a persuasion that GOD from all eternity hath decreed him to life, and seeketh not for GOD really dwelling in his soul, builds upon a quicksand, which shall suddenly sink and be swallowed

swallowed up: *His hope shall be cut off, and his trust shall be as a spider's web; he shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.*

We are now where commanded to pry into these secrets, but to *make our calling and election sure.* We have no warrant in scripture to peep into these hidden rolls and volumes of eternity, and to persuade ourselves that we are elected to everlasting happiness before we see the *image of GOD* stamped upon our hearts. GOD's everlasting decree is too dazzling an object for us to set our eye upon. It is far easier for us to look upon the rays of his goodness and holiness, as they are reflected in our hearts, and there to read the mild and gentle characters of GOD's love to us, in our love to him, and our hearty compliance to his heavenly will: as it is safer for us if we would see the sun, to look upon it here below in a pail of water, than to cast our eyes upon the body of the sun itself, which is too radiant for us. The best assurance that any one can have of his interest in GOD, is doubtless the conformity of his soul to him. Those divine purposes, whatsoever they be, are altogether unknowable by us, they lie wrapt up in everlasting darkness, and covered in a deep abyss: who is able to fathom the bottom of them?

Let us not therefore make this our first attempt towards GOD and religion, to persuade ourselves of these everlasting decrees: for if at our first flight we aim so high, we shall but scorch our wings, and be struck back with lightning, as those giants of old were, that would attempt to assault heaven. And indeed it is a most gigantical essay, to thrust ourselves so boldly into the lap of heaven; it is the prank of a *Nimrod*, of a *mighty hunter*, thus rudely to deal with GOD. The way to obtain a good assurance of our title to heaven is, not to climb up to it by a ladder of our own persuasions, but to dig low by humility and self-denial. And though this may seem to be the farthest way about, yet indeed it is the nearest way to it. We must, as some of the *Grecians* speak, *ascend downward*, and *descend upward*, if we would indeed come to heaven, or get a true persuasion of our title to it.

The

The most triumphant confidence of a christian riseth safely on this low foundation. When our heart is once tuned into a conformity with the word of GOD; when we feel our will perfectly concur with his will, we shall then presently perceive a *Spirit of Adoption* within ourselves teaching us to cry, *Abba, Father*. We shall not then care for peeping into those hidden records of eternity, to see whether our names be written there in golden characters: no, we shall find a copy of GOD's thoughts concerning us, written in our breasts. There we may read the characters of his favour to us: there we may feel an inward sense of his love to us, flowing out of our unfeigned love to him. And we shall be more persuaded of it, than if any of those winged watchmen above, that are privy to heaven's secrets should come and tell us, that they saw our names enrolled in those *volumes of eternity*. Whereas on the contrary, though we strive to persuade ourselves never so confidently that GOD from all eternity hath elected us to life and happiness, if we yet entertain any iniquity within our hearts, do what we can, we shall find many a cold qualm now and then seizing upon us at approaching dangers: and when death shall grimly look us in the face, we shall feel our spirits faint away, though we strive to raise and recover them never so much with the *strong waters* and *aqua-vitæ* of our own ungrounded presumptions. But a good conscience will be better to a christian, than *health to his navel, or marrow to his bones*; it will be an everlasting cordial: it will be softer than a bed of down, and he may sleep securely upon it in the midst of tempestuous and raging seas. A good conscience is the best looking-glass of heaven; in which the soul may see GOD's thoughts and purposes concerning it, as if so many shining stars reflected to it. *Hereby we know Christ: hereby we know that Christ loves us, if we keep his commandments.*

Secondly, If hereby we know that we know Christ, by our keeping his commandments: then *the knowledge of Christ doth not consist merely in a few barren notions, in a form of certain dry and sapless opinions.*

Christ came not into the world to fill our heads with mere speculations; to kindle a fire of contentious disputes amongst us, and to warm our spirits against one another with angry and peevish debates, whilst in the mean time our hearts remain all ice towards GOD. Christ came not to possess our brains with some cold opinions that send down nothing but a benumbing influence upon our hearts. He is the christian whose heart beats with the truest pulse towards heaven: not he whose head spinneth out the finest cobwebs.

I wish it were not the distemper of our times, to make men solicitous about this and that speculation, which will not render them any thing better in their lives, or the liker unto GOD; whilst there is no care taken about *keeping of Christ's commandments*, and being renewed in our minds, according to the image of GOD, in righteoufness and true holiness. We say, *Lo, here is Christ*; and, *Lo, there is Christ*, in these and these opinions; whereas in truth Christ is neither here, nor there, nor any where, but where the Spirit of Christ, where the life of Christ is.

Do we not open and lock up heaven with the private key of this and that opinion? Do we not suppose that though a person observe Christ's commandments never so sincerely, and serve GOD with faith and a pure conscience, yet because he is not of our opinion, he hath not the right watch-word, he must not pass the guards into heaven? Do we not make this and that opinion, this and that outward form, to be the *wedding-garment*, and boldly sentence those to outer-darkness that are not invested therewith? Whereas every true christian finds the least dram of hearty affection towards GOD, to be more cordial and sovereign to his soul, than all the speculative notions and opinions in the world; and though he study also to inform his understanding aright, and free his mind from all error and misapprehensions; yet it is nothing but the life of Christ deeply rooted in his heart, which is the chymical elixir that he feeds upon. He feels himself safely anchored in GOD, though perhaps he is not acquainted with many of those
subtilties

subtilties which others make the alpha and omega of their religion. Neither is he scared with those childish affrightments, with which some would force their private conceits upon him : he is above the superstitious dreading of mere speculative opinions, as well as the superstitious reverence of outward ceremonies : he cares not so much for subtilty as for soundness and health of mind. And indeed it is well spoken by a noble philosopher, that *without purity and virtue GOD is nothing but an empty name* ; so it is true here, that without Christ's commandments, without *the life of Christ* dwelling in us, whatsoever opinion we entertain of him, Christ is only named by us, he is not known.

Knowledge indeed is a thing far more excellent than riches, outward pleasures, worldly dignities, or any thing else in the world besides holiness and the conformity of our wills to the will of GOD : but yet our happiness consisteth not in it, but in a certain divine temper and constitution of soul.

But it is a piece of that corruption that runneth through human nature, that we prize truth more than goodness, and knowledge more than holiness. We think it a gallant thing to be fluttering up to heaven with our wings of knowledge : whereas the highest mystery of a divine life here, and of perfect happiness hereafter, consisteth in nothing but mere obedience to the divine will. Happiness is nothing but that inward sweet delight that arises from the harmonious agreement between our wills and GOD's will.

There is nothing in the whole world able to do us good or hurt, but GOD and our own will : neither riches nor poverty, nor disgrace, nor honour, nor life, nor death, nor angels, nor devils : but willing and not willing as we ought. Should hell itself cast all its fiery darts against us, if our will be right, if it be informed by the divine will, they can do us no hurt ; we have then (if I may so speak) an enchanted shield, that is impenetrable and will bear off all. GOD will not hurt us, and hell cannot hurt us, if we will nothing but what GOD wills. Nay, then we are acted by GOD himself, and the whole Divinity floweth in upon us : and when

we have cashiered this self-will of ours, which did but shackle and confine our souls, our wills shall then become truly free, being widened and enlarged to the extent of GOD's own will. *Hereby we know that we know Christ indeed, not by our speculative opinions concerning him, but by our keeping of his commandments.*

Thirdly, If hereby we are to judge whether we truly *know Christ* by our *keeping his commandments*; so that *he that saith he knoweth him and keepeth not his commandments, is a liar*; then, *it was not the design of the gospel, to give the world an indulgence to sin, upon what pretence soever.*

But we are too prone to make such misconstruction of it; as if GOD had intended nothing else in it, but to dandle our corrupt nature, and contrive a smooth and easy way for us to come to happiness, without the toilsome labour of subduing our sinful affections: as if the gospel were nothing else but a declaration to the world, of GOD's engaging his affections from all eternity on some particular persons in such a manner, as that he would resolve to love them and dearly embrace them, though he never made them partakers of his image, in righteousness and true holiness: and though they should remain under the power of all their sins, yet they should still continue his *beloved ones*, and he would notwithstanding at last bring them to heaven.

And indeed nothing is more ordinary than for us to shape out such monstrous notions of GOD unto ourselves, by looking upon him through the *coloured medium* of our own corrupt hearts. And therefore because we can fondly love and hate, and sometimes hug, the very vices of those to whom our affections are engaged, we are ready to shape out a deity like ourselves, and to fashion out such a god, as will, in Christ at least, hug the very wickedness of the world; and in those that be once his own, by I know not what fond affection, connive at their very sins, so that they shall not make the least breach betwixt himself and them. But there is no such god as this any where in the world, but only in some men's false imaginations, who know not all this while, that they look upon themselves instead of GOD, and
make

make an idol of themselves, which they worship for him; being so full of themselves that whatsoever they see round about them, even GOD himself, they colour with their own tincture.

But GOD will ever dwell in spotless light, howsoever we paint him and disfigure him here below; he will still be circled about with his own rays of unstained, and immaculate glory. And though the gospel be not GOD as he is in his own brightness, but GOD veiled and masked to us, GOD in a state of humiliation and condescent, as the sun in a rainbow: yet it is nothing else but a clear and unspotted mirror of divine holiness, goodness, purity; in which attributes lies the very life and essence of GOD himself. The gospel is nothing else but GOD descending into the world in our form and conversing with us in our likeness, that he might allure and draw us up to himself, and make us partakers of his divine form: (as *Athanasius* speaks) *GOD was therefore incarnated and made man, that he might deify us*, that is, (as *St. Peter* expresseth it) make us *partakers of the divine nature*. Now, I say, the very proper character and essential tincture of GOD himself is nothing else but goodness. Nay, I may be bold to add, that GOD is therefore GOD, because he is the highest and most perfect good; and good is not therefore good, because GOD out of an arbitrary will of his would have it so. Whatsoever GOD doth in the world, he doth it as suitable to the highest goodness; the idea and fairest copy of which is his own essence.

That I may come nearer to the thing in hand: GOD, who is absolute goodness, cannot love any of his creatures and take pleasure in them, without bestowing a communication of his goodness and likeness upon them. GOD cannot make a gospel, to promise men life and happiness hereafter, without being regenerated and made partakers of his holiness. As soon may heaven and hell be reconciled together, as GOD can be fondly indulgent to any sin, in whomsoever it be. As soon may light and darkness be espoused together, and midnight be married to the noon-day, as GOD be joined in a league of friendship to any wicked soul.

The great design of GOD in the gospel is, to clear up this mist of sin and corruption which we are surrounded with, and to bring up his creatures out of the *shadow of death*, to the *region of light* above, the land of truth and holiness. The great mystery of the gospel is to establish a GOD-like frame and disposition of spirit, which consists in righteousness and true holiness, in the hearts of men. And Christ, who is the great and mighty Saviour, came on purpose into the world, not only to save from *fire and brimstone*, but also to save us from our *sins*. Christ hath therefore made an expiation of our sins by his death upon the cross, that we being thus *delivered out of the hands of these our greatest enemies*, might *serve GOD without fear, in holiness and righteousness before him all the days of our life*. The end of the whole gospel is, not only to cover sin by spreading the purple robe of Christ's death and suffering over it, but to convey a powerful and mighty spirit of holiness, to cleanse us and free us from it. And this is a greater grace than the former, which still go both together in the gospel; the free pardon of sin in the blood of Christ; and the delivering us from sin, by the spirit of Christ dwelling in our hearts.

Our Saviour Christ came (as *John the Baptist* tells us) *with a fan in his hand, that he might thoroughly purge his floor, and gather his wheat into his garner: and to burn up the chaff with unquenchable fire*. He came (as the prophet *Malachi* says) *like a refiner's fire, and like fuller's soap; to sit as a refiner and purifier of silver, and to purify all the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness*.

The *first Adam*, as the scripture tells us, brought in a real defilement, which, like a loathsome leprosy, hath overspread all mankind: and therefore *the second Adam* must really convey such an immortal seed of grace into the hearts of true believers, as may prevail still more and more in them, till it have at last quite wrought out that poison of the serpent.

And cannot GOD save us from our sins? Have the fiends of darkness then, these poor forlorn spirits, that are fetter-

ed and chained up in the chains of their own wickedness, any strength to withstand the force of infinite *goodness*, which is infinite *power*? Or do they not rather skulk in holes of darkness, and fly like bats and owls, before the approaching beams of this Sun of righteousness? Is GOD powerful to kill and to destroy, to damn and to torment? And is he not powerful to save? Nay, it is the sweetest flower in all the garland of his attributes, it is the diadem of his crown of glory, that he is *mighty to save*: and this is far more magnificent for him, than to be stiled *mighty to destroy*. For that, except it be in a way of justice, speaks no power at all, but mere impotency; for the root of all power is goodness.

Or must we say, lastly, that GOD indeed is able to rescue us out of the power of sin and satan, when we sigh and groan towards him; but yet sometimes, to exercise his absolute authority, his uncontrollable dominion, he delights rather in plunging wretched souls down into infernal night and everlasting darkness? What shall we then make the GOD of the whole world? Nothing but a cruel and dreadful *Erinnys*, with *curled fiery snakes* about his head, and *fire-brands* in his hands, thus governing the world. Surely this will make us either secretly think that there is no GOD at all in the world, if he must needs be such, or else to wish heartily there were none. But doubtless GOD will at last confute all these our misapprehensions of him; he will unmask our hypocritical pretences, and clearly cast the shame of all our sinful deficiencies upon ourselves, and vindicate his own glory from receiving the least stain or blemish by them. In the mean time, let us know that the gospel now requireth far more of us than the law did; for it requireth a *new creature*; a *divine nature*; *Christ formed in us*: but yet withal it bestoweth a *quickening spirit*, an *enlivening power*, to enable us to express that which is required. Whosoever therefore truly knows Christ, the same also *keepeth his commandments*. But *he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him*.

I have

I have now done with the first part of my discourse, concerning these observations, which arise naturally from the words. I shall, in the next place, proceed to make some application of them.

Now therefore, let us consider whether we know Christ indeed: not by our acquaintance with the systems and models of divinity, nor by our skill in books: but by our keeping of Christ's commandments. Books can but represent spiritual objects to our understandings; which yet we can never see in their own true colour and proportion, until we have a divine light within, to irradiate and shine upon them. Though there be never such excellent truths concerning Christ and his gospel set down in words; yet they will be but unknown characters to us, until we have a living Spirit within us that can decypher them; until the same Spirit, by secret whispers in our hearts, comment upon them, which did at first indite them. There are many that understand the *Greek* and *Hebrew* of the scripture, that never understood the language of the Spirit,

The life of divine truths is better expressed in actions than in words: words are nothing but dead resemblances and pictures of those truths which live and breathe in actions: and *the kingdom of GOD* (as the apostle speaketh) *consisteth not in word, but in life and power*. Let us not then only talk and dispute of Christ, and so measure our knowledge of him by our words; but let us shew our knowledge connected with our lives and actions; let us really manifest that we are Christ's sheep indeed, that we are his disciples, by that holiness which we wear, and by the fruits that we daily yield in our lives and conversations; for *herein* (saith Christ) *is my Father glorified, that ye bear much fruit; so shall ye be my disciples*.

Let us not judge of our knowing Christ by our ungrounded persuasions that Christ from all eternity hath loved us, and given himself particularly for us, without the conformity of our lives to Christ's commandments: without the real partaking of the image of Christ in our hearts. The great
mystery

mystery of the gospel doth not lie only in Christ without us (though we must know also what he hath done for us) but the very pith and kernel of it consists of Christ inwardly formed in our hearts.

Nothing is truly ours but what lives in our spirits. Salvation itself cannot save us as long as it is only without us; no more than health can cure us, and make us sound, when it is not within us, but somewhere at a distance from us; no more than arts and sciences, whilst they lie only in books and papers without us, can make us learned. Though the gospel be a sovereign and medicinal thing in itself, yet the mere knowing and believing of the history of it will do us no good: we can receive no virtue from it, till it be inwardly digested in our souls; till it be made ours, and become a living thing in our hearts.

All that Christ did for us, in the flesh, when he was here upon earth, will not save us from our sins, unless by his Spirit he dwell within us. It will not avail us that he was born of a virgin, unless the *power of the Most High overshadow* our hearts, and beget him there likewise. It will not profit us that he died upon the cross for us, unless we be *baptized into his death*, by the mortification of all our sins; unless *the old man of sin be crucified* in our hearts. Christ indeed hath made an expiation for our sins, and the blood of Christ is the only sovereign balm to free us from the guilt of them; but yet besides the *sprinkling of the blood of Christ* upon us, we must be made partakers also of his Spirit. Christ came into the world, as well to redeem us from the power of our sins, as to free us from the guilt of them. *You know (saith St. John) that he was manifested to take away our sins; whosoever therefore abideth in him, sinneth not; whosoever sinneth, hath not seen or known him.* Lo the end of Christ's coming into the world; Lo a design worthy of GOD manifested in the flesh.

Christ did not take all those pains, to lay aside his robes of glory, and to undergo a reproachful life, and at last to be abandoned to a shameful death; he did not do all this merely to bring a notion into the world, without the
mending

mending and reforming of the world: so that men should still be under the power of the prince of darkness: only they should not be thought so; they should still remain as full of all the filthy sores of sin and corruption as before; only, they should be *accounted whole!* Surely Christ did not undergo all this to so little purpose: he would not take all this pains for us, that he might be able at last to put into our hands nothing but a blank. *He was with child. he was in pain and travail, and hath he brought forth nothing but wind? hath he been delivered of the east-wind?* Is the great design that was so long carried on in the womb of eternity, now proved abortive, or else nothing but a mere windy birth? No surely; the end of the gospel is *life and perfection*, 'tis a *divine nature*, 'tis a *godlike* frame and disposition of spirit, 'tis to make us partakers of the *image of GOD*, in righteousness and true holiness, without which salvation itself were but a notion.

Holiness is the best thing that GOD himself can bestow upon us, either in this world or the world to come. True evangelical holiness, that is, *Christ formed* in the hearts of believers, is the very quintessence of the gospel. But many of us are like those children, whose stomachs are so vitiated, that they think ashes, coal, mud-wall, or any such trash, more pleasant than the most wholesome food: such sickly appetites have we about spiritual things, that hanker after I know not what vain shews of happiness, whilst in the mean time we neglect that which is the only true food of our souls, that is able to nourish them up to *everlasting life*.

I mean by holiness, nothing else but GOD stamped and printed on the soul. And we may please ourselves with what conceits we please; but so long as we are void of this, we do but dream of heaven and I know not what fond paradise, we do but blow up and down an airy bubble of our own fancies, which riseth out of the froth of our vain hearts; we do but court a painted heaven, and woo happiness in a picture, whilst in the mean time, a true and real hell will suck our souls into it, and make us sensible of a solid woe, and substantial misery.

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Are there not many of us, that pretend much to Christ, that are plainly in our lives as proud, ambitious, vain-glorious as any others? Are not many of us as much under the power of unruly passions; as cruel, revengeful, malicious, censorious as others? That have our minds as deeply engaged in the world, and as much enslaved to riches, gain, profit, those great admired deities of the sons of men, and our souls as much overwhelmed and sunk with the cares of this life? Do not many of us give ourselves to the pleasures of the flesh, and, though not without remorse of conscience, yet every now and then secretly soak ourselves in them? Are there not many of us that have as deep a share in injustice and oppression, *in vexing the fatherless and the widows*? I wish it may not prove some of our cases at the last day, to use such pleas as these unto Christ in our behalf: *Lord, I have prophesied in thy name; I have preached many a zealous sermon for thee; I have kept many a long fast: have been very active for thy cause; nay, I never made any question but that my name was written in the book of life: when yet, alas! we shall receive no other return from Christ but this, I know you not, depart from me, ye workers of iniquity.* I am sure there are too many of us, that have long pretended to Christ, who make little or no progress in true christianity, that is, holiness of life; that ever hang hovering in a twilight of grace, and never seriously put ourselves forward into clear day-light, but esteem the glimmering *crepusculum* which we are in, and like that faint twilight better than broad, open day: whereas, *the path of the just* (as the wise man speaks) *is as the shining light, that shineth more and more unto the perfect day.* I am sure there are many of us that are perfect dwarfs in our spiritual stature, like those *filly women* (that St. Paul speaks of) *laden with sins, and led away with divers lusts, that are ever learning, and never able to come to the knowledge of the truth;* that are not one jot taller in christianity than we were many years ago; but have still as sickly, crazy, and unsound a temper of soul, as we had long before.

Indeed we seem to do something : we are always moving and lifting at the stone of corruption that lies upon our hearts, but yet we never stir it notwithstanding, or at least never roll it off from us. We are sometimes a little troubled with the guilt of our sins, and then we think we must thrust our lusts out of our hearts ; but afterwards, we sprinkle ourselves over with, I know not what, *holy water*, and so are contented to let them still abide quietly within us. We do every day truly confess the same sins, and pray against them ; and yet still commit them as much as ever, and lie as deeply under the power of them. We have the same water to pump out in every prayer, and still we let the same leak in upon us again. We make a great deal of noise, and raise a great deal of dust with our feet, but we do not move from off the ground on which we stood ; we do not go forward at all : or if we do sometimes make a little progress, we quickly lose again the ground which we had gained : as if religion were nothing else but a dancing up and down upon the same piece of ground, and making several motions and friskings on it ; and not a sober journeying and travelling onwards to some certain place. We do and undo. We weave sometimes a *web of holiness*, but then we let our lusts come and undo and unravel all again. Like *Sisyphus* in the fable, we roll up a mighty stone with much ado, sweating and tugging up the hill, and then we let it go and tumble down again to the bottom : and this is our constant work.

What is it that thus cheats and gulls us out of our religion ? that make us thus constantly tread the same ring and circle of duties, where we make no progress at all forwards ; and the farther we go, are still never the nearer to our journey's end ? What is it that thus starves our religion, and makes it look like those *kine* in *Pharaoh's* dream, *ill-favoured and lean-fleshed*, that it hath no colour in its face, no blood in its veins, no life or heat in all its members ? What is it that thus be-dwarfs us in our christianity ? What low, sordid, unworthy principles do we act by, that they hinder our growth, and make us stand at a stay, and keep us always at the very porch and entrance where we first began ?

gan? Is it a sleepy, sluggish conceit, that it is enough for us, if we be but once in a *state of grace*; if we have but once stepped over the threshold, we need not take so great pains to travel any farther? Or is it another damping, choaking, flinching opinion, that Christ hath done all for us already *without us*, and nothing need more be done *within us*? No matter how wicked we are in ourselves, for we have holiness *without us*; no matter how sickly and diseased our souls are within, for they have health without them. Why may we not as well be satisfied and contented to have happiness without us to all eternity, and so ourselves for ever continue miserable? *Little children, let no man deceive you: he that doth righteousness is righteous, but he that committeth sin is of the devil.* Let us not only talk and dispute of Christ, but let us indeed *put on the Lord Jesus Christ*. Having those *great and precious promises*, which he hath given us, let us strive to be made *partakers of the divine nature, escaping the corruption that is in the world through lust*; and being begotten again to a *lively hope* of enjoying Christ hereafter, *let us purify ourselves as he is pure.*

Let us express a sweet harmonious affection in these jarring times: that so, if it be possible, we may tune the world into better music. Especially in matters of religion, let us strive with all meekness to instruct and convince one another. Let us endeavour to promote the gospel of peace: the dove-like gospel, with a dove-like spirit. This was the way by which the gospel was at first propagated in the world: *Christ did not cry or lift up his voice in the streets; a bruised reed he did not break, and the smoking flax he did not quench*; and yet he brought forth judgment unto victory. He whispered the gospel to us from *mount Sion*, in a still voice; and yet the sound thereof went out quickly throughout all the earth. The gospel at first came down upon the world gently and softly, like the dew upon *Gideon's fleece*; and yet it quickly soaked quite through it: and doubtless this is still the most effectual way to promote it farther. Sweetness or ingenuousness will more command men's minds, than passion, sourness and severity: as the soft

pillow sooner breaks the flint than the hardest marble, let us follow truth in love; and of the two indeed, be contented rather to miss in the conveying of a speculative truth, than to part with love. When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together, they cannot easily be withstood. The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or no.

Let us take heed we do not sometimes call that zeal for GOD and his gospel, which is nothing but our own tempestuous and stormy passion. True zeal is a sweet, heavenly and gentle flame, which makes us active for GOD, but always within the sphere of love. It never calls for fire from heaven to consume those that differ from us in their apprehensions. It is like that kind lightning that melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body. True zeal is a loving thing, and makes us always active to edification, and not to destruction. If we keep the fire of zeal within the chimney, in its own proper place, it never doth any hurt; it only warmeth, quickeneth, and enliveneth us: but if once we let it break out, and catch hold of the thatch of our flesh, and kindle our corrupt nature, it is no longer zeal, it is no heavenly fire, it is a most destructive and devouring thing. True zeal is a soft and gentle flame, that will not scorch one's hand: it is no predatory or voracious thing. But carnal and fleshly zeal is like the spirit of gunpowder set on fire, that tears and blows up all that stand before it. To conclude, we may learn what kind of zeal it is that we should make use of in promoting the gospel, by an emblem of GOD's own giving in the scripture, even those fiery tongues, that upon the day of Pentecost sat upon the apostles: which surely were harmless flames, for we cannot read that they did any hurt, or that they did so much as singe a hair of their heads.

I will shut up this with that of the apostle, *Let us keep the unity of the Spirit in the bond of peace.* Let this soft and filken knot of love tie our hearts together, though our heads and apprehensions cannot meet. Our zeal, if it be heavenly, if it be true vestal fire kindled from above, will not delight to tarry here below, burning up the straw and stubble, and such combustible things, and sending up nothing but gross earthly fumes to heaven; but it will rise up, return back pure as it came down, and will be ever striving to carry up men's hearts to GOD along with it. It will be only occupied about the promoting of those things which are unquestionably good: and when it moves in the irascible way, it will quarrel with nothing but sin. Here let our zeal busy and exercise itself, every one of us beginning first at our own hearts. Let us be more zealous than ever we have yet been in fighting against, and pulling down, the *strong holds of sin and satan* in our hearts. Here let us exercise all our courage, and resolution, and manhood, and magnanimity.

Let us trust in the almighty arm of our GOD, and doubt not but he will as well deliver us from the power of sin in our hearts, as *preserve us from the wrath to come.* Let us go out against these uncircumcised *Philistines*, I mean our sins, not with shield or spear, not in any confidence of our own strength, but in the name of the Lord of hosts, and we shall prevail, we shall overcome them: *for greater is he that is in us, than he that is in them.* *The eternal GOD is our refuge, and underneath are the everlasting Arms; he shall thrust out these enemies before us, and he shall say, Destroy them.*

There are some that dishearten us in this spiritual warfare, and would make us let our weapons fall out of our hands, by working in us a despair of victory. There are some evil spies, that weaken the hands and hearts of the children of *Israel*, and bring an ill report upon that land that we are to conquer, telling of nothing but strange giants, the *sons of Anak* there, that we shall never be able to overcome. *The Amalakites* (say they) *dwell in the south; the Hittites, Jebusites,*

Jebusites, Amorites, in the mountains; and the Canaanites by the sea-coast: huge armies of tall invincible lusts: we shall never be able to go against this people: we shall never be able to prevail against our corruptions. Harken not unto them, but hear what Caleb and Joshua say, Let us go up at once, and possess it, for we are able to overcome them; not by our own strength, but by the power of the Lord of Hosts. There are indeed sons of Anak there, there are mighty giant-like lusts that we are to grapple with; nay, there are principalities and powers too that we are to oppose: but the great Michael, the captain of the Lord's host, is with us; he commands in chief for us, and we need not be dismayed. Understand therefore this day, that the Lord thy GOD is he which goeth before thee as a consuming fire; he shall destroy these enemies, and bring them down before thy face. If thou wilt be faithful unto him, and put thy trust in him, as the fire consumeth the stubble, and as the flame burneth up the chaff, so will he destroy thy lusts in thee: their root shall be rottenness, and their blossom shall go up as the dust.

But lest there should yet haply remain any prejudice against that which I have all this while heartily commended to you, true holiness, and the *keeping of Christ's commandments*, as if it were a legal and a servile thing, that would subject us to a state of bondage: I must needs here add a word or two, either for the prevention or removal of it. I do not therefore mean by holiness, the mere performance of the outward duties of religion, coldly acted over as a task; or our habitual prayings, hearings, fastings, multiplied one upon another (though these are all good, as subservient to a higher end:) but I mean an inward soul and principle of divine life that spiriteth all these, that enliveneth and quickeneth the dead carcase of all outward performances whatsoever. I do not here urge the dead law of outward works, which indeed, if it be alone, subjects us to a state of bondage; but the inward law of the gospel; the *law of the Spirit of life*, than which nothing can be more free and ingenuous: for it doth not actuate us by principles without us, but is an inward, self-moving principle; living in our hearts.

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They that are actuated only by an *outward law*, are but like those little puppets that skip nimbly up and down, and seem to be full of quick and sprightly motion; whereas they are all the while moved artificially by certain wires and strings from without.

But they that are acted by the new law of the gospel, by the law of the Spirit, have an inward principle in them, that from the centre of itself, puts forth itself freely and constantly into all obedience to the will of Christ. This new law of the gospel is a kind of musical soul, informing the dead organ of our hearts, that makes them of their own accord delight to act harmoniously, according to the rule of GOD's word.

The law that I speak of, is a law of love, which is the most powerful law in the world, and yet it freeth us in a manner from all law without us, because it maketh us become a law to ourselves. The more it prevaileth in us, the more it eateth up and devoureth all other laws without us; just as *Aaron's living rod* did swallow up those rods of the magicians that were made only to counterfeit a little life.

Love is at once a freedom from all law, a state of purest liberty, and yet a law too, of the most constraining and indispensable necessity.

The law of the letter without us sets us in a condition of little liberty, by restraining us from many outward acts of sin; but yet doth not disenthral us from the power of sin in our hearts.

But *the law of the Spirit of life, the gospel-law of love*, puts us into a condition of most pure and perfect liberty: and whosoever really entertains this law, he hath *thrust out Hagar quite*, he hath *cast out the bond-woman and her children*: from henceforth *Sarah* the free-woman shall live for ever with him, and she shall be to him a mother of many children: her seed shall be *as the sand of the sea-shore for number*, and *as the stars of heaven*. Here is evangelical liberty, here is gospel-freedom, when the Spirit of life in Christ Jesus hath made us free from the law of sin and death: when we have a liberty from sin, and not a liberty

to sin; for our dear Lord and Master hath told us, that *Whoſoever committeth ſin, is the ſervant of ſin.*

He that lies under the power and vallaſſage of his baſe luſts, and yet talks of goſpel-freedom, is but like a poor condemned priſoner that in his ſleep dreams of being ſet at liberty, and of walking up and down whereſoever he pleaſeth, whiſt his legs are all the while locked faſt in fetters and irons. To pleaſe ourſelves with a notion of goſpel-liberty, whiſt we have not a goſpel-principle of ho- lineſs within us to free us from the power of ſin, is no- thing elſe but to gild over our bonds and fetters, and to fan- cy ourſelves to be in a golden cage. There is a ſtraitneſs, ſlavery, and narrowneſs in ſin; ſin crowds and crumples up our ſouls, which if they were freely ſpread abroad, would be as wide and as large as the whole univerſe.

No man is truly free but he that hath his will enlarged to the extent of GOD's will, by loving whatſoever GOD loves, and nothing elſe. Such a one doth not fondly hug this and that particular created good thing, and envaſſal himſelf unto it: but he loveth every thing that is lovely; beginning at GOD, and deſcending down to all his crea- tures, according to the ſeveral degrees of perfection in them. He enjoys a boundleſs liberty, and a boundleſs ſweetneſs, according to his boundleſs love. He enclaſp- eth the whole world in his out-ſtretched arms; his ſoul is as wide as the whole univerſe, as big as yeſterday, to- day, and for ever. Whoſoever is once acquainted with this diſpoſition of ſpirit, he never deſires any thing elſe, and he loves the life of GOD in himſelf dearer than his own life. To conclude, if we love Chriſt and *keep his commandments, his commandments will not be grievous unto us: his yoke will be eaſy, and his burden light.* For it is moſt true of evangelical obedience, what the wiſe man ſpeaketh of wiſdom, *Her ways are ways of pleaſantneſs, and all her paths are peace: ſhe is a tree of life to all that lay hold upon her, and happy are all they that retain her.*

Poetry.

A D O R A T I O N.

LET praise to thee, all-sovereign Power, arise,
 Who fix'dst the mountains, and who form'dst the skies!
 Who o'er thy works extend'st a Father's care;
 Whose kind protection all thy works declare.
 From the glad climes, where morn, in radiance drest,
 Starts forth refulgent—to the furthest west,
 On thee alone the whole dependent lies,
 And thy rich boon all nature's wants supplies.

Hail! thou great Author of th' extended whole!
 Revolving seasons bless thee as they roll:
 The rising sun points out thy pathless way,
 And smiling moons thy midnight paths betray;
 The spangling stars in heaven's ethereal frame,
 Shine to thy praise, and sparkle into flame!

By thee, spring, summer, autumn, winter, rise;
 Thou giv'st the smiling, thou the frowning skies;
 At thy command the softening showers distil,
 Till genial rays the teeming furrows fill;
 Thy fostering suns o'er all the globe extend,
 And, blest by thee, the verdant spires ascend!

See next the product of returning spring:
 With joy the woods, with joys the vallies ring!
 Alternate each resound his praise aloud;
 And dumb creation shouts th' incumbent GOD!

Thy parent-bounty swells the golden ear,
 And bids the harvest crown the fruitful year:
 The fruitful year repairs the labourer's pain
 The peasant's comfort and the master's gain.

The winter-hoard supplies the winnowing floor,
 The beast with fodder, and with bread the poor.
 Each from his hand his destin'd boon receives,
 Feeds at thy board, and on thy bounty lives!

Thus all thy works conspicuous worship raise,
 And nature's *whole* proclaims her Maker's praise:
 Tells out his acts, and spreads his fame abroad—
 Creation's fountain! and the creatures' GOD!



The VISION.

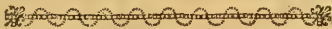
[From the fourth Chapter of JOB.]

'T WAS at the dark and silent hour of night,
 When airy visions skim before the sight,
 When men entranc'd in balmy sleep are laid,
 And deeper slumbers ev'ry sense invade:
 A voice, shrill sounding, pierc'd my list'ning ear,
 The solemn accent still methinks I hear.
 And lo! arose before my wond'ring eyes
 A shapeless spectre of stupendous size;
 Sullen, it me approach'd with awful grace,
 And frowning dreadful star'd me in the face.
 Deep sunk my heart, my hair erected stood,
 And sweaty drops my shaking limbs bedew'd.
 At length a voice the solemn silence broke,
 And thus, in hollow tone, the phantom spoke.

“ What art thou, mortal man, thou breathing clod?
 Thou daring rival of thy author, GOD?
 Is then this heap of animated dust
 Pure as his Maker? as his Maker, just?
 What are the gifts to human nature giv'n,
 That man usurps the attributes of heav'n?
 Th' angelic hosts, that on the Godhead wait,
 And issue forth his ministers of fate,
 Not of themselves perform his great command,
 But own his guidance and o'er-ruling hand.

Shall

Shall then presumptuous man his actions sway,
 This lordly tenant of a lump of clay ?
 Who from a fordid mass derives his birth,
 And drops again into his mother-earth ;
 Whose carcase mouldering in the silent tomb,
 Devouring reptiles mangle and consume ?
 Look round the surface of this earthly ball ;
 See grandeur vanish, and ev'n nations fall !
 What thousands die, the race of being run,
 Between the rising and the setting sun !
 See man each hour resign his fleeting breath,
 And sink unheeded in the jaws of death !
 Thus falls thy boasted wisdom, mortal man,
 A cloud its substance, and its date a span !
 Thy short perfection on thy life depends,
 At death's great period all thy knowledge ends."



ON GOD'S EVERLASTING LOVE.

TO the meek and gentle Lamb
 I pour out my complaint,
 Will not hide from thee my shame,
 But tell thee what I want :
 I am full of self and pride,
 I am all unclean, unclean,
 Till thy Spirit here abide,
 I cannot cease from sin.

Clearly do I see the way,
 My foot is on the path ;
 Now, this instant, now I may
 Draw near by simple faith :
 Thou art not a distant GOD,
 Thou art still to sinners near,
 Every moment, if I would,
 My heart might feel thee near.

Free as air thy mercy streams,
 Thy universal grace
 Shines with undistinguish'd beams
 On all the fallen race ;
 All from thee a power receive
 To reject, or hear thy call,
 All may choofe to die, or live ;
 Thy grace is free for all.

All the hindrance is in me :
 Thou ready art to fave ;
 But I will not come to thee,
 That I thy life may have.
 Stubborn and rebellious still,
 From thy arms of love I fly :
 Yes, I will be loft ; I will,
 In fpight of mercy, die.

Holy, meek, and gentle Lamb,
 With me what canft thou do ?
 Tho' thou leav'ft me as I am,
 I own thee good and true.
 Thou would'ft have me life embrace,
 Thou for me and all waft flain ;
 Thou haft offer'd me thy grace ;
 'Twas I that made it vain.

O that I might yield at laft,
 By dying love subdu'd !
 Lord, on thee my foul is caft,
 The purchafe of thy blood :
 If thou wilt the finner have,
 Thou canft work to will in me ;
 When, and as thou pleafeft fave :
 I leave it all to thee.

THE LOSS OF ETERNAL LIFE NOT OWING TO
ANY ABSOLUTE DECREE.

JESU, my hope, my help, my power,
On thee I ever call,
O save me from temptation's hour,
Or into hell I fall.

If by thy light I now perceive
My utter helplessness,
O do not for one moment leave
The sinner in distress.

I cannot trust my treach'rous heart,
I shall myself betray :
I must be lost, if thou depart,
A final cast-away.

I feel within me unsubstid
A cursed, carnal will,
It hates, and starts from all that's good,
And cleaves to all that's ill.

My soul could yield to every vice
And passion in excess,
My soul to all the height could rise
Of daring wickedness.

The blackest crime upon record
I freely could commit,
The sins by nature most abhor'd
My nature could repeat.

I could the devil's law receive,
Unless restrain'd by thee ;
I could, (good GOD!) I could believe
The *horrible decree*.

I could believe that GOD is hate,
The GOD of love and grace,
Did damn, pass by, and reprobate
The most of human race.

Farther

Farther than this I cannot go,
 Till *Tophet* take me in:
 But O forbid that I should know
 This mystery of sin.

Jesu, to thee for help I fly,
 Support my soul, and guide,
 Keep as the apple of an eye,
 Under thy shadow hide.

With-hold my foot from every snare,
 From every sin defend,
 Throughout the way my spirit bear,
 And bring me to the end.

Wisdom and strength to thee belong:
 Folly and sin are mine:
 But out of weakness make me strong,
 But in my darkness shine.

My strength will I ascribe to thee,
 My wisdom from above,
 And praise to all eternity
 Thine all-redeeming love.



A SHORT HYMN.

John xviii. 20. In secret have I said nothing.

O Might I like Jesus be!
 Foe to guile and secrecy,
 Walk as always in his sight,
 Free and open as the light!
 Jesus, Lord, to me impart
 The true nobleness of heart,
 The unfeign'd simplicity,
 The pure mind which was in thee.

THE
Arminian Magazine,

For OCTOBER 1789.



An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Ortho-
dox Doctrine of GOD'S FREE-GRACE, and MAN'S
FREE-WILL.

By JOHN PLAIFERE, B. D.

[Continued from page 412.]

Of GRACE and FREE-WILL.

TO declare how grace and free-will are conjoined in every spiritual work ; let me first possess you with three principles or axioms :

1. That if we suppose these two co-workers in all their operations either in our conversion, or in every good work, grace is evermore foremost, the beginner, leader, principal in all ; not only in the first, but also in the second, third, and fourth operations to the last. The will of man never working alone, never working foremost ; but as the wheel of the water-mill is set and kept a-going by the continual following of the water, which being stayed the wheel soon stayeth ; so man's will is set and kept a-going by the perpetual stream of GOD'S grace.

2. That when grace worketh upon man's understanding, will, or affections, it worketh so as to preserve and use the natural properties, powers and motions of a reasonable creature :

ture : it doth not destroy our natural powers, but perfects them ; nor do those powers render it ineffectual, but co-operate with it. Hence it is, that though the habits of faith, hope, and love, are not acquired by man's industry alone, but infused by GOD ; yet they are infused after the manner of things acquired, GOD having ordained not to infuse them, but through the means of hearing, praying, caring, studying, and endeavouring.

3. That in all the operations of grace, the will of man being prevented by grace, is to depend upon GOD, as the creature upon the Creator, and the suppliant on his Lord, as the earth dependeth upon the heavens for showers, for heat and influence ; which when man neglecteth, forgetteth, or refuseth to do, he is dry, barren, and unfruitful in all spiritual fruit.

Now to find out the truth, let us view four propositions.

1. *Without the grace of GOD, the will of man can, and doth both will and perform that which is good.*

2. *Without the grace of GOD, the will of man cannot will good, but through grace being once made able to will, afterwards, without any further grace, it can alone both will and perform that which is good.*

3. *By or through the grace of GOD working on the will, the will of man can both will and perform that which is good ; and without grace it cannot will, nor without further grace perform that which is good.*

4. *By or through the grace of GOD working on the will, the will of man cannot but will, cannot but perform that which is good.*

The first of these propositions, is ascribed to the heresy of *Pelagius* : the second, is the error of the *Semipelagians* ; and both of these are against my first principle. The third holdeth out the light of truth, subjoining the will of man to the grace of GOD, both in willing and performing that which is good ; and is the doctrine of St. *Augustine* in his settled judgment, and the catholic doctrine of the church. The fourth proposition is the extreme opinion of St. *Augustine* in his heat of disputation against *Pelagius*, and of many modern

dern divines, of force defended to support their doctrine of the order of predestination, without the prescience of all particular events, excepting that of *Adam's* fall. But this fourth proposition is destroyed by my two latter principles.

Let us endeavour to state our question rightly: Whether, supposing grace to work, the will may be a co-worker or not, as the third proposition affirmeth; or whether, supposing grace to work, the will of man cannot but be a co-worker, as the fourth proposition maintaineth: that is to say, whether the grace of GOD be only an efficient, operant, prior cause, and the will of man also an efficient prepared by grace, co-operant second cause in the work of our conversion, and every other good work: or whether the grace of GOD be an effectual, invincible, prevalent, sole efficient, that carrieth the will to consent and obey willingly; if that be willingly, when it neither will nor can choose to do otherwise.

For distinction's sake, I will call the grace meant in the third proposition, *efficient*; and the grace meant in the fourth proposition, *effectual*. And then the issue will be, that if *effectual* grace do work the conversion and perseverance of a christian, then all in vain I have disputed for predestination according to prescience; which is therefore defended, because it giveth place to freedom of will, proper freedom in the working out our own salvation; which *effectual* grace utterly destroyeth. Again, if *efficient* grace work our conversion, not absolutely alone but with another co-worker, which is free and lord of its own action, and may fail in working, then there must needs be prescience, certain of this contingent event, or else predestination shall not be certain: and then this doctrine of a sinner's conversion will well stand with the doctrine of predestination, after foreknowledge of all contingencies.

The question in the usual terms is, whether grace be *resistible*? Which expression, though it be grounded on those words of St. Stephen, *Ye do always resist the Holy Ghost*; yet I had rather use words more frequent in scripture; whether grace can be *disobeyed*? Whether it can be *in vain*? Whether a man can be *wanting* to the grace of GOD?

To

To come to the truth by a compendious way, let me take that first which is given by a judicious adversary, Dr. *Ward*, who yieldeth so much to the truth, that he seemeth plainly to give over the cause which he would contend for: "We freely profess neither operating, nor co-operating grace, neither in conversion, nor after conversion, doth take away from man's will the power of resisting or dissenting, if he will; for this is natural and born with us, inseparable from the will itself, as it is a natural faculty. And again, It is not questioned, whether GOD in the work of conversion, or in any other good work, doth work this to will and to do *resistibly*; for that we have already affirmed." This is given then, that *resistibility* is never taken away. Let us see then what remains in controversy: the whole dispute, saith he, is touching the manner of *resistibility*: for this is that which we say, when GOD by his effectual grace works in the will *ipsum velle*, this grace doth effectually produce in the will non-resistancy, and so for that time takes away actual resistance,—therefore we maintain actual resistance for that time to be taken away; because it is impossible such a resistance should consist together with effectual grace.—Because these two things cannot co-exist in the will, namely, the will to be wrought upon by effectual grace, and the will at the same time to resist; which were as much as to say, in the same instant, the will not to resist, and to resist.

Let us search into this mystery: *the whole dispute is touching the manner of resistibility*; nay truly, there is no dispute at all about the manner of resistibility; for *resistibility* importeth a *power to resist*, and the *act of resisting*: and is there any *Remonstrant* so silly, as to say, that where grace is supposed to work *effectually*, there remaineth any resistance; that when the will doth actually yield, then it doth or can resist? Who bears a part in this dispute? The state of the question is plainly changed; for the question of contingency is not when things are actually in being, but before they were, whether they were not possible to be otherwise.

The question then of the resistibility is *before* the very act of good or evil, not in it; a regenerate man willeth sin resistibly, not in the very moment when he willeth it, but because ere he willed it, he could have resisted it; so a convert obeyeth grace, or willeth his conversion resistibly, because ere he willed it, he could have dissented: sin is resistible, though it be too late to resist when it is consented unto; and grace may be resisted, though to say so is too late, when it is accepted in the will; for to be received and be resisted cannot co-exist.

Again, granting that non-resistance which is in the very act of consenting, the question is still as doubtful what is the cause of this non-resistance, and on what its production did once depend, whether on the operation of effectual grace, or on an effectual determination of the will; for the self-same may be said of the will that you say of grace; when the will obeyeth, it is impossible it should disobey. No man can tell by the very act of obeying, which is the cause of not resisting; for put either of the two, grace or will, to remove resistance, it is surely gone in the act of consenting. And to me it seemeth demonstrable, that the will is the proper cause that endeth resistance, or refuseth to resist; *first*, because that effectual grace, which you talk so much of, is but an empty name, there being no such grace that can determine the will but it destroyeth it, the nature of the will being to determine itself. *Secondly*, because to resist and not to resist, are the proper acts of the will, as to repent, or believe, are the immediate acts of man who repenteth, or believeth, and are not the acts of GOD, though without his help they are not produced; which is a plain sign, that man is later in the operation than GOD, in the order of nature, by whom the act was terminated.

The sense of the church of *England* in this matter, is set forth in the * *Homily of salvation*, where she plainly declareth, for the necessity of something to be done on our part for our justification: the sum of what is there said, is, that to *GOD's* mercy and grace on his part, and *Christ's* satisfaction

on his part, concurs on our part, a true and lively faith which yet is not ours, but by GOD's working in us. How the understands this, not ours, but by GOD's working in us, is explained a little lower; lively faith is the gift of GOD, and not man's work only without GOD. This might suffice sober wits, that all confess, GOD's grace to prevent, to help man's will, and the will of man to have some office and part under the grace of GOD, though we were not able to express or declare the manner of the co-working. GOD promiseth to *circumcise the heart*, and man is commanded to *circumcise his own heart*; GOD promiseth to *give men a new heart and spirit*, and men are commanded to *make them a new heart, and a new spirit*. This promise and this commandment are both evangelical, the promise supposeth and implieth our utter impotency of ourselves to do these supernatural acts, and tendereth unto us the power and assistance of GOD to encourage us. The commandment implieth a power in us by the assistance of GOD, to endeavour, and to do something towards these supernatural acts: and that they are our acts doth appear, for that they favour of our imperfections: from whence it is, that we daily accuse ourselves and complain of the weakness of our faith, the coldness of our love, and the pride of our hearts, though it be true that GOD hath given us faith, love, and humility. Why do we not rather magnify the gifts and graces of GOD, than extenuate and disgrace them like ungrateful persons? But because we have impaired them, or made them defective by our being wanting to the grace of GOD.

C H A P. VI.

Pardon me, if I labour to present, as it were to the eye in a scheme, the consistence of grace and free-will, in willing and nilling good, in every state; whether sound, fallen, in renewing, or renewed, or glorified: grace being supposed to help free-will to will or to do good, and not to hinder its nilling good or doing evil.

FREE-WILL

1. Was a power in man innocent, enabling him, by the strength conferred on him in his creation, to will things spiritually good; or by his natural liberty to refuse them: by the additional help of grace, more intensely to will; but without derogating from his natural liberty of not willing them.

2. It was wholly lost by sin in man fallen, so far as relates to the willing things spiritual; there still remaining the natural power of rejecting, with the addition of a preter-natural aversion to them.

3. It is a faculty in man restored, whereby he is empowered, by preventing grace, to will spiritual good things, but with his freedom to evil remaining.

MAN'S FREE-WILL,

1. Enabled by preventing grace, of itself doth not will any further progress in things spiritually good, through its corrupt affections working contrary to them; but by the further help of grace it willeth, and through the continual renewings of grace doth things spiritual.

2. Through regenerating grace it aspires after, and brings to effect, but with a possibility of falling from, things spiritually good.

3. In the state of glory, through the immediate contemplation of GOD'S blessedness and perfections, it most fully desireth and perfecteth things spiritual without the least backwardness to, or possibility of declining from them.

Again, give me leave to set down the order of man's conversion, and the process therein in them that obey the grace of GOD to salvation: and the manner of resistance and disobedience, that is in every degree of them that perish.

The order of the conversion of a sinner, his free-will obeying divine grace.

Man being in the state of corrupt nature, and without law, his understanding is dark, his will perverse, his life impure, his conscience insensible; whence he is a child of wrath, but ignorant that he is so.

Nature

Nature then being wholly deficient, there is place for the law.

Man being under the law, as the law is preparatory to the gospel, his mind is brought to the knowledge of sin, his conscience accuseth him with it, being touched with the spirit of fear; his conscience is bad, but sensible; being buradened, he cryeth out, Wretched man that I am! Who shall deliver me?

When the law hath done its utmost, and falls short, grace or the gospel succeeds.

Man being under grace calling him by the gospel, preventing and working in him, he from thence learns the mercies of the Father, the merits of the Son, and the assistances of the Holy Spirit, and becometh desirous of salvation. And happy he, who thus diffiding in himself, finds help in his GOD! He is now under the hand of the physician, not healed but desirous to be so; yet can make no endeavours towards it, except they be stirred up in him.

When preventing grace hath done its office, helping grace adds its succour.

Man, under regenerating grace, being holpen in his wishes, he willeth; assisted in his willing, he believeth; believing, he is justified; and being justified, he is sanctified. His endeavours would have been vain unless they had been assisted; but he is now made whole, and taketh up his bed; being just, he liveth by faith.

He that is thus become righteous, goeth on to perfection.

Man, under grace protecting and perfecting him, is joyful for the present, thankful for what is past, watchful and courageous in respect of the future: praying, contending, persevering. Thou that art thus made whole, sin no more, lest worse come to thee. Thou art now become spiritual, rooted in faith, conqueror of the flesh, the world, and the devil;

devil; and therefore happy: blessed be GOD, who hath blessed us with every spiritual blessing in Christ Jesus.

The degrees and manner, whereby sinners harden themselves, their free-will disobeying the divine grace.

1. He that hardeneth his heart against the law reprov- ing him, who conceals, palliates, or defendeth his sin, who se- curely contemns all threatenings, promising himself peace and impunity.

2. He that being wounded by the law, notwithstanding the declarations of the gospel, despairs of the mercies of the Father, the merits of the Son, and the aids of the Holy Spi- rit, and precipitates himself into all manner of wickedness.

3. He that presumes on pardon, by misapplying the evan- gelical promises, who, contrary to the design of the gospel, abuseth the riches of grace to lasciviousness, defers amend- ment, presuming that he may exercise repentance and faith in Christ, at any, even the last part of his life.

4. He that is puffed up with his past impunity and pros- perity, ungrateful, secure, indulging idleness and carnal plea- sures, and neglecting prayer; or who, through fear, deserts the faith, or yielding to temptations, alloweth himself in wickedness, and falls into perdition.

In every one of these degrees, the divine severity may take a just occasion of forsaking a man, and if GOD doth still go on to help, it is of his superabundant grace.

Now, by the view of these tables, a full answer may be made to those questions, *viz.* What part the sinner, be- ing a reasonable being, beareth in his own conversion, whe- ther he be active or passive, where, and how far? Whether he can hinder or further it? Who it is that puts the differ- ence, GOD or man; if we suppose of two equally called, the one to obey, the other to disobey?

To the first of these it may be answered:

1. That a sinner is passive in having the word of the law and of the gospel preached unto him; but active in hearing and attending to it.

2. That

2. That he is passive in the illuminations of his mind, and in receiving impressions of fear by the law, and of hope by the gospel; but active in nourishing them, grace yet co-working with him herein.

3. That he is passive in receiving sundry good thoughts, holy desires, and a power to will, and motions to pray: but he is active in meditating on those thoughts, in prosecuting of those desires, and in endeavouring to exercise his power to will and to pray; grace ready to help him, ever offering itself.

4. That praying, he is still passive, but a willing patient, thirsting for repentance, faith, love, or whatever he prayeth for; and active, but an helped agent, in producing the acts of repenting, believing, loving, out of those habits infused into him.

5. That he is both passive under the power of GOD, keeping him, being a believer; and also active in watching over himself, with the grace of GOD to keep and defend himself; according to that of St. *John*, *He that is begotten of GOD, keepeth himself.* He on whom GOD hath bestowed the blessing of adoption, and the hopes of eternal glory, purifieth himself, as the same apostle telleth us: upon which place St. *Augustine* thus: "Behold he hath not taken away free-will; the apostle saith, *keepeth himself pure.* Who keepeth us pure except GOD? But GOD keepeth thee not so against thy will. Therefore inasmuch as thou joinest thy will to GOD, thou keepest thyself pure; thou keepest thyself pure, not of thyself, but by him who comes to dwell in thee; yet because in this thou doest something of thine own will, therefore is something also attributed to thee; yet so is it ascribed to thee, that still thou mayest say with the psalmist, *Lord, be thou my helper*:—If thou sayest, *Be thou my helper*, thou doest something: for if thou doest nothing, how doth he help?"

We say then a sinner is never first, but always second; not a leader, but a follower in every degree, of his conversion. In the first entrance a mere patient, in the second progress a willing patient, in the third an agent, but an helped

helped agent, doing nothing alone without the co-operant grace of GOD; saying, like a sick man, now you have put life into me, lift me, and I will rise; stay me, and I will stand; draw me, and I will come to you. For GOD forbid, we should be so inconsiderate as to ascribe the chief part to ourselves, and the last to him, in the producing and perfecting those graces and virtues which are his gifts.

[To be continued.]

GOD'S LOVE TO MANKIND. *Manifested by disproving the Absolute Decree for their Damnation.*

[Continued from page 420.]

MANY distinctions are brought to free the *Supralapsarian* way from the charge of absolute reprobation: all which are no better than mere delusions of the simple and inconsiderate, and give no true satisfaction to the understanding.

There is, say they, a two-fold decree:

1. An *operative*, by which GOD positively and efficaciously worketh a thing.

2. A *permissive*, by which he decreeth only to let it come to pass. If GOD worked sin by an *operative* decree, then he would be the author of sin; but not if he decree by a *permissive* decree, to let it come to pass. And this only, they say, they maintain.

1. We answer, It is true that GOD hath decreed to suffer sin: not because he needs sin for the setting forth of his glory; but partly because he is Supreme Moderator of the world, and knoweth how to bring good out of evil: and especially for that reason which *Tertullian* presseth, namely, "because man is made by GOD's own gracious constitution, a free creature, undetermined in his actions, till he determine himself: and therefore may not be hindered from
"finning

“finning by Omnipotency, because GOD useth not to repeal his own ordinances.”

2. It is true also, that a *permissive* decree is no cause of sin, because it is merely extrinſical to the ſinner, and hath no influence at all upon the ſin. And therefore it is fitly contradistinguished from an *operative* decree. And if that ſide would in good earneſt impute no more in ſinful events to the Divine Power, than the word (permission) imports, their main concluſion would fall, and the controverſy between us end. But,

1. Many of them reject this diſtinction utterly, and will have GOD to decree ſin (*efficaciter*) with an energetical and working will. Witneſs that diſcourſe of *Beza*, wherein he averreth and laboureth to prove, that GOD doth not only permit ſin, but will it alſo: and witneſs *Calvin* too, who hath a whole ſection againſt it, calling it a *carnal* diſtinction, invented by the fleſh, and a mere evaſion to ſhift off this ſeeming abſurdity, that that man is made blind by GOD’s will and commandment, who muſt ſhortly after be puniſhed for his blindneſs: he calleth it alſo (*figmentum*) a *fiction*, and ſaith they do (*ineptire*) play the fool that uſe it.

2. They that admit the word (*permissive*) do willingly miſtake it, and while they uſe the word, they corrupt the meaning. For,

1. *Permission* is an act of GOD’s conſequent and judiciary will, by which he puniſheth men for abuſing their freedom, and committing ſuch ſins day by day, as they might have avoided; and to which he proceedeth ſlowly and unwillingly, as we may ſee, *Pſal.* lxxxii. 11, 12. *Israel* would none of me: ſo I gave them up, &c. *Ezek.* xx. 39. Go and ſerve every one his idol; ſeeing ye will not obey me, &c. *Rom.* i. 21. 24. Because when they knew GOD, they glorified him not as GOD: therefore GOD gave them up to their hearts’ luſt, to vile affections, and to a reprobate mind. In theſe places and many more we may ſee, that perſons left to themſelves are ſinners only; and not all ſinners, but the obſtinate and wilful, who will by no means be reclaimed. But the permission which they mean, is an act of

of GOD's antecedent will, exercised about innocent men, lying under no guilt at all in GOD's eternal consideration.

2. *Permission*, about whomsoever it is exercised, is no more than a not hindering of them from falling, that are able to stand, and supposeth a possibility of sinning or not sinning, in parties permitted: but with them it is a withdrawing or with-holding of grace needful for the avoiding of sin, and so includeth an absolute necessity of sinning: for, from the withdrawing of such grace, sin must needs follow; as the fall of *Dagon's* house followeth *Sampson's* plucking away the pillars that were necessary for the upholding of it.

Their permission therefore of sin, being a subtraction of necessary grace, is equivalent to an actual, effectual working it, (*for a deficient cause in things necessary is truly efficient*) and so is a mere fig-leaf, to cover the foulness of their opinion.

There are two things, they say, in every ill act.—

1. The *material* part, which is the substance of the action.

2. The *formal* part, which is the evil or obliquity of it.

GOD is the author of the action itself, but not of the obliquity and evil that cleaveth to it; as he that causeth a lame horse to go, is the cause of his going, but not of his lame going. And therefore it followeth not, from their opinion, that GOD is the author of sin.

1. All sins receive not this distinction; because of many sins the acts themselves are sinful, as of the eating of the forbidden fruit, and *Saul's* sparing of *Agag*.

2. It is not true, that they make the decree of GOD only of actions, and not of their aberrations: for they make it to be the cause of all those means that lead to damnation, and therefore of sinful actions as sinful, and not as bare actions. For actions deserve damnation, not as actions, but as transgressions of GOD's law.

3. To the *simile* I say, that the rider or master that shall resolve first to flea his horse, or knock him on the head, and then to make him lame, that for his halting he may kill him, is undoubtedly the cause of his halting; so if GOD determine to cast men into hell, and then to bring them

into a state of sin, that for their sins he may bring them to ruin, we cannot deny him to be the author as well of their sins, as of those actions to which they inseparably adhere.

The will is determined to an object two ways :

1. By *compulsion*, against the bent and inclination of it.
2. By *necessity*, according to the natural desire and liking of it.

GOD's predestination, say they, determineth the will to sin this last way, but not the first; it forceth no man to do that which he would not, but carrieth him towards that which he would: when men sin, it is true they cannot choose, and it is as true they will not choose. It followeth not therefore, that GOD's decree is the cause of men's sins, but their own wicked wills.

1. The ancients made no distinction between these two words (*necessity*) and (*compulsion*); but used them in this argument promiscuously: and denied that GOD necessitated men to sin, lest they should grant him to be the author of sin.

2. That which necessitateth the will to sin, is as truly the cause of sin, as that which forceth it; because it maketh the sin to be inevitably committed, which otherwise might be avoided; and therefore if the divine decree necessitates man's will to sin, it is as truly the cause of the sin, as if it forced it.

3. That which necessitates the will to sin, is more truly the cause of the sin than the will is; because it over-ruleth the will; and taketh from it its true liberty, by which it should be lord of itself, and disposer of its own acts, and in respect of which it hath been usually called *ἀντεξέσσιον αὐτοδίοικτον*, a power that is under the insuperable check and controul of no lord but itself. It over-ruleth, I say, and maketh it become but a servile instrument, irresistibly subject to superior command; and therefore is the true cause of all such acts and sins as proceed from the will so determined. For when two causes concur to the producing of an effect, the one a principal cause, the other instrumental, and wholly at the devotion of the principal; the effect is, in all reason to be imputed to the principal, which by the force of
its

its impressiōn produceth it, rather than to the subordinate and instrumental, which is but a mere servant in the production of it. It is ordinary in scripture, to ascribe the effect to the principal agent. *It is not ye that speak (saith Christ) but the Spirit of your Father that speaketh in you. Matth. x. 20. I laboured more abundantly than they all, yet not I, but the grace of GOD which was in me. 1 Cor. xv. 10.*

Therefore, though man's will work with GOD's decree in the commission of sin, and willeth the sin which it doth, yet, seeing what the will doth, it doth by the power of GOD's almighty decree, and cannot do otherwise; the sin committed cannot so rightly be ascribed to man's will the inferior, as to GOD's necessitating decree the superior cause.

4. That which maketh a man sin by way of necessity, with and not against his will, is the cause of his sin in a worse manner, than that which constraineth him to sin against his will; as he who by powerful persuasions draweth a man to stab, or hang, or poison himself, is in a grosser manner the cause of that evil action, than he that by force compelleth him, because he maketh him to consent to his own death. And so, if GOD's decree do not only make men sin, but sin willingly too; not only cause that they should do evil, but will evil; it hath the deeper hand in the sin.

So much for the first inconvenience arising from this opinion, namely, the dishonour of GOD.

The second inconvenience is, the overthrow of true religion and good government among men.

To this it seems to tend, for these reasons;

1. Because it makes sin to be no sin indeed, but only in opinion. We use to say, *Necessity hath no law*: creatures in which necessity beareth sway, are without law. Lions are not forbidden to prey, birds to fly, fishes to swim, or any brute creatures to do according to their kinds, because their actions are necessary: they cannot, upon any admonition, do otherwise. Among creatures endued with reason and liberty, laws are given to none, but such as can use their

their principles of reason and freedom: fools, madmen, and children are subject to no law, because they have no liberty. To men that can use their liberty, laws are not given neither, but in those actions which are voluntary. No man is forbidden to be hungry, thirsty, weary, sleepy, to weep, to laugh, to love, or to hate, because these actions and affections are necessary: the will may govern them; but it cannot suppress them.

Now if necessity have no law, then actions in themselves evil, if under the dominion of absolute necessity, are transgressions of no law, and consequently no sins.

Christ, the christian faith, the word and sacraments, and whatsoever according to the scriptures hath been done for the applying of the pardon of sin, are all but mere fables, nay, very impostures, if sin be nothing. And by consequence; it is no matter at all, whether men be christians, jews, or turks, or pagans, of what religion or whether of any religion at all. And whither tendeth this but to the overthrow of religion?

2. Because it taketh away the conscience of sin.

Why should men be afraid of any sin that pleaseth or may profit them, if they must needs sin? Or what reason have they to weep and mourn when they have sinned, seeing they have not sinned truly, because they sinned necessarily?

The tragedian saith, when a man sinneth, *his destiny must bear the blame. Necessity freeth him from all iniquity.* Sins are either the faults of that *irresistible decree* that causeth them, or no faults at all: if they are either, then sorrow, fear, or any other act of repentance whatsoever, may as well be spared as spent.

3. Because it taketh away the guilt of sin.

Offences, if fatal, cannot be justly punished, because those deeds for which men are punished or rewarded, must be their own, under their own power, but no fatal actions or events are so. Therefore, if sin be absolutely necessary, it cannot be punished either temporally or eternally.

1. Not *temporally*, as GOD himself hath given us to understand by that law which he prescribed the Jews.
Deut.

Deut. xxii. 25. that if a maid commit uncleanness by constraint, she should not be punished. As a man that is wounded to death by his neighbour, so was a virgin in that case, a *sufferer* rather than a *doer*. This particular law is of universal right: no just punishment can be inflicted for sin, where there is no power in the party to avoid it. Did magistrates think men's offences unavoidable they would think it unreasonable to punish them. Or, if offenders thought that their offences were their destinies, and that when they murder, steal, commit adultery, make insurrections, plot treasons, or practise any outrageous villainies, they do them by the necessity of GOD's unalterable decree, and can do no otherwise: they would (and might) complain of their punishments as unjust; as *Zeno's* servant, when he was beaten by his master for a fault, told him out of his own grounds that he was unjustly beaten; because he was (*fato coactus peccare*) constrained to fault by his undecidable fate. And so would all men judge; did they considerately think that men could not choose but offend. And what would be the result of such a persuasion, but a dissolution of all good government!

2. Nor, if this be true, can that tribunal be just, on which the sentence of eternal fire shall be denounced against the wicked at the last day. To this, I have the fathers bearing witness generally and plainly. So *Tertullian*, "The recompence of good or evil can with no justice be given to him who is good or evil, not freely, but of necessity."

So *St. Hierom*, "Where necessity domineers, there is no place for retribution." So *Epiphanius* saith, "The stars which impose upon men a necessity of sinning, may be punished with better justice than the men themselves." And *Prosper* speaking of the judgment of GOD, by which he decreed to render unto every man according to his works, saith, "This judgment should never be, if men did sin by the will and determination of GOD." *Fulgentius* also saith, "It is great injustice in GOD, to punish him whom he doth not find, but make an offender." This was *St. Bernard's* opinion too, "It is only a will free from compulsion
" sion

“sion and necessity,” saith he, “which maketh a creature capable of rewards and punishment.” Out of these testimonies laid together may be collected three things :

1. That the ancients called a *necessity* of human actions good and bad by the name of *destiny*, from what external cause soever this necessity arose.

2. That they used these two words, *necessity* and *compulsion*, promiscuously : and therefore said that necessity as well as compulsion takes away the will’s liberty.

3. That they believed the judgments of GOD on sinners could not be just, if they were held by the adamantine chains of any absolute necessity, under the power of their sins.

I conclude this argument with the words of *Epiphanius*, writing of the error of the Pharisees, who believed the immortality of the soul, and yet held that all things come to pass by necessity. “It is a point of extreme ignorance or madness rather, for him that confesseth the great day appointed for the revelation of GOD’s righteous judgment, to say that there is any destiny, any necessity in men’s actions. For how can the righteous judgment of GOD and destiny stand together?” And, let me add, how can the belief of this and true piety stand together? For where this persuasion, that men’s sins are necessary, is rooted in, religion will quickly be rooted out.

4. It tends to the overthrow of religion, because it makes the whole circle of man’s life a mere destiny. By it all our doings are GOD’s ordinances, all our imaginations branches of his predestination, and all events in kingdoms and commonwealths the necessary issues of the Divine decree. All things whatsoever, though they seem to do somewhat, yet (by this opinion) they do indeed just nothing. The best laws restrain not one offender, the sweetest rewards promote not one virtue, the most powerful sermons convert not one sinner, the humblest devotions divert not one calamity, the strongest endeavours in things of any nature whatsoever, effect no more than would be done without them; but the necessitating, over-ruling decree of GOD doth all. And if laws do nothing, wherefore are they made? If rules of religion

religion do nothing, why are they prescribed? If the wills of men do nothing, why are men encouraged to one thing, and scared from another? And if good endeavours do nothing (being excited, continued, limited, controuled, and every way governed by an active, absolute, and almighty decree) to what purpose are they used? Who seeth not plainly whither these things tend? To nothing more than the subversion of piety and policy, religion and laws, society and government. These and the like inconveniencies did so work with *Prossper*, that he calls him no Catholic who is of this opinion, "Whosoever saith that men are urged to sin and to be damned by the predestination of GOD, as by a fatal (unavoidable) necessity, he is no Catholic."

They did also make the *Arauscan* council denounce, "That any are predestinated by the Divine Power to sin, we do not only not believe, but with the greatest detestation we denounce an anathema on such (if there be any such) as will believe so great an evil."

Thus far of my reasons against the upper way, that of the Supralapsarians.

The arguments by which for the present I stand convinced of the untruth of the lower way too, I will take from these five following heads; namely, from

I. Pregnant *testimonies* of scripture, directly opposing it.

II. Some principal *attributes* of GOD, not compatible with it.

III. The *end of the word* and sacraments, with other excellent gifts of GOD to men, quite thwarted by it.

IV. *Holy endeavours* much hindered, if not wholly subverted by it.

V. *Grounds of comfort* (by which the conscience in distress should be relieved) which are all removed by it.

1. It is repugnant to plain and evident places of scripture, as will appear by these instances.

As I live, saith the Lord, I have no pleasure in the death of a sinner, but that the wicked turn from his ways and live.

Ezek. xxxiii. 11.

And

And the Lord, in another place of the same prophet, extended the proposition also to them that perish; *I have no pleasure in the death of him that dieth: wherefore turn yourselves, and live ye.* Ezek. xviii. 32.

In this scripture we may note three things.

1. GOD's affection to men set forth *negatively*, *I have no pleasure in the death of him that dieth.* *Affirmatively*, but that *the wicked turn.*

2. The persons in whose destruction GOD delighteth not (*wicked men*;) such as for their rejecting of grace die and are damned. If GOD have no pleasure in their death, much less in the death of men, either altogether innocent, or tainted only with original sin.

3. The truth of his affection; "*As I live,*" GOD would *fain have us believe him*, saith Tertullian, when he saith, *I will not the death of him that dieth*, and therefore he bindeth his speech with an oath. *Happy are we for whose sake the Lord vouchsafeth to swear; but most unhappy, if we believe him not when he sweareth.*

Now if GOD delight not in the destruction of wicked men, certainly he never did, of his absolute pleasure, seal up millions of men, lying in the fall, under invincible damnation: for such a decreeing of men to eternal death, is directly opposite to a delight in their everlasting life.

GOD hath shut up all in unbelief, that he might have mercy upon all. Rom. xi. 32.

In these words are two (*alls*) of equal extent, the one standing against the other.

An (*all*) of unbelievers, and an (*all*) of objects of mercy: look how many unbelievers there be, on so many hath GOD a will of shewing mercy. And therefore, if all men of all sorts and conditions, and every man in every sort be an unbeliever; then is every man of every condition under mercy: and if every man be under mercy, then there is no precise antecedent will of GOD, of shutting up some, and those the most, from all possibility of obtaining mercy. For these two together cannot stand.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish. John iii. 16. *GOD loved the world*, faith the text; that is, the whole lump of mankind: therefore he did not absolutely hate the greatest part of men.

Again, *GOD* loved it fallen into a gulph of sin and misery. For he so loved them, as to send his Son to redeem them; and a Saviour presupposeth sin. He did not therefore hate the most of them lying in the fall; for love and hatred are contrary acts in *GOD*, and cannot be exercised about the same objects.

Many expositors, I know, take *world* here in a restrained sense, and understand by it the elect, or the world of believers only; but they have little reason for it: for,

1. I think there can be no place in scripture alledged, wherein this word *world*, especially with the addition of *whole*, as 1 *John* ii. 2. (a place equivalent to this) doth signify only the elect, or only believers; but it signifies either all men (or at least most men, living in some certain place, and at some certain time, but without distinction of good or bad) or if it be used any where more restrainedly, wicked and reprobate men, who in their affections are wedded to the world, and therefore more properly deserve this name.

2. Suppose it were granted that *world* in some scriptures is restrained to the elect; yet it cannot bear this signification here: because

1. The words then would have a senseless construction: for thus would they run; "GOD so loved the elect, that whosoever believeth in him, should not perish, &c." And if they run thus, this would follow: There are two sorts of the elect, some that believe, and shall be saved: others that do not believe, and shall be damned.

2. Believers and unbelievers, damned and saved, comprehend all mankind: for there is no man but he is one of these. Now *world* in this place includeth believers and unbelievers, the saved and the damned, as appeareth most plainly to him that layeth the 16th, 17th, and 18th verses together. Therefore it signifieth here all mankind, without exception of any.

Who

Who would have all to be saved, and to come to the knowledge of the truth. 1 Tim. ii. 4.

In these words the apostle delivereth two things :

1. That it is GOD's will men should be saved.

2. That it is also his will they should have the means, and make a good use of them, in coming to the knowledge of the truth, that so they might be saved. There is no let in GOD, but that all men may believe and be saved : and therefore there is no absolute will, that many thousand men shall die in unbelief and be damned.

Two answers are usually returned, which I confess give me little satisfaction.

1. That by (*all*) here we are to understand all sorts, and not every particular man in those sorts.

It is true, that (*all*) is sometimes so taken in scripture, but not here: for the very context sheweth, that we are to understand by it the individuals, and not the kinds. In the first verse there is a duty enjoined, *I will that prayers and supplications be made for all men*: and in this verse the motive is annexed, *GOD will have all to be saved*.—As if he had said, Our charity must reach to all whom GOD extends his love to.

GOD out of his love will have all to be saved : and therefore in charity we must pray for all. Now in the duty, *all* signifieth every man ; for no man, though wicked and profane, is to be excluded from our prayers.

Pray for them, saith our Saviour, *that persecute you*. *And pray*, saith the apostle, *for kings, and all that are in authority* ; men in those days, though the greatest, yet the worst, the very lions, wolves, and bears of the church ; *pray for them*. And if for them, then for any other. Thus in the duty it signifieth every man ; and therefore it must have the same extent in the motive too, or else the motive doth not reach home, nor is strong enough to enforce the duty.

2. The second answer is, that GOD will have all to be saved with his *revealed will*, but millions to be damned with his *secret will*.

But

But if this answer stand, these inconveniencies will follow:

1. That GOD's words (which are his revealed will) are not interpretations of his mind and meaning; and by consequence are not true; for the speech which is not the signification of the mind, is a lie.

2. That there are two contrary wills in GOD; a *secret will*, that many sons of *Adam* shall irrevocably be damned, and a *revealed will*, that all the sons of *Adam* may be saved.

3. That one of GOD's wills must needs be bad, either the secret or the revealed will. For of contraries, if the one be good, the other is bad; and so of GOD's contrary wills, if one be good, the other must needs be bad. For, *Malum est contrarium bono, Evil is contrary to good.*

Not willing that any should perish, but that all should come to repentance. 2 Pet. iii. 9.

This scripture is not so liable to the exceptions against the former testimony. For it speaketh that, in plain terms, which is contrary to absolute reprobation.

That which is usually replied is, that the persons here spoken of, are the elect only, and such as truly believe. GOD is not willing that any of them should perish.

But the contrary appeareth in the text. For the persons here mentioned are those toward whom GOD exerciseth much *patience* and *long-suffering*, as it is in the words next going before. And who are they? Are they the elect, are they believers only? No, but reprobates rather, who die for their contempt of grace. For it is apparent by scripture, that GOD doth patiently expect the conversion even of them that are never changed, but die in their sins. Yea, of all men, reprobates are the most proper objects of GOD's patience, as we may see, *Rom. ii. 4.* where *St. Paul*, speaking of such as go on in sin, and treasure up wrath to themselves against the day of wrath, saith, that GOD useth patience towards them, that he might lead them to repentance. And *Rom. ix. 22.* *He endureth with much long-suffering the vessels of wrath fitted to destruction.* Reprobates therefore,

as well as others, nay, rather than others, doth *Peter* here speak of, and saith, that GOD would have none of them to perish: if they do perish, it is through their own fault and folly, and not GOD's absolute pleasure.

To these testimonies I may add these conditional speeches.

If thou seek him he will be found of thee: but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii. 9.

If you seek him, he will be found of you: but if you forsake him, he will forsake you. 2 Chron. xv. 2.

If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door. Gen. iv. 7.

The just shall live by faith, but if he draw back, my soul [ἐξ εὐδοκῆς] shall have no pleasure in him, Heb. x. 38. He shall be a reprobate.

By all these and many other places that speak conditionally, it is clear, that GOD forsaketh no man considered simply in the fall, till by actual sins and continuance in them he forsake GOD. Now if GOD reject no man from salvation in time, till he cast off GOD: then surely he rejected no man in purpose and decree, but such as he foresaw would cast off him; for GOD's acts in time, are regulated by his decrees before time, Eph. i. 11. *He worketh all things according to the counsel of his own will;* and therefore there must be an exact conformity between them, as between the rule and the thing squared thereby. By what then GOD doth in the world, we may know what he purposed to do before the world; and by his actual casting men off when they grow rebellious and impenitent, and not before, we may certainly gather, that he decreed to cast off the most for their foreseen rebellion and impenitency, and not before.

The opinion which contradicts all these plain and express scriptures, with the whole tenor of GOD's word, (though it shrouds itself in some dark and obscure places of holy writ) I take to be an untruth. For what *St. Austin* saith in another case, I may safely say in this. "Shall we contradict plain places, because we cannot comprehend the obscure?" "A few testimonies," saith *Tertullian*, "must receive an ex-
" position

“ position answerable to the current of scripture, not contrary to it.”

This is my first reason.

[*To be continued.*]

S E R M O N X.

On 1 CORINTHIANS xiv. 20.

Brethren, be not children in understanding; howbeit, in wickedness be ye children; but in understanding be ye men.

1. **I**T is the true remark of an eminent man, who had made many observations on human nature, “ If reason be against a man, a man will always be against reason.” This has been confirmed by the experience of all ages. Very many have been the instances of it in the christian, as well as the heathen world; yea, and that in the earliest times. Even then there were not wanting well-meaning men, who not having much reason themselves, imagined that reason was of no use in religion: yea, rather, that it was a hinderance to it. And there has not been wanting a succession of men, who have believed and asserted the same thing. But never was there a greater number of these in the christian-church, at least in *Britain*, than at this day.

2. Among them that despise and vilify reason, you may always expect to find those enthusiasts, who suppose the dreams of their own imagination, to be revelations from GOD. We cannot expect, that men of this turn will pay much regard to reason. Having an infallible guide, they are very little moved by the reasonings of fallible men. In the foremost of these we commonly find the whole herd of Antinomians; all that, however they may differ in other respects, agree in *making void the law through faith*. If you oppose reason to these, when they are asserting propositions
ever

ever so full of absurdity and blasphemy, they will probably think it a sufficient answer to say, "O this is your reason!" Or, your carnal reason. So that all arguments are lost upon them: they regard them no more than stubble or rotten wood.

3. How natural is it for those who shun this extreme, to run into the contrary? While they are strangely impressed with the absurdity of undervaluing reason, how apt are they to overvalue it? So much easier it is, to run from east to west, than to stop at the middle point! Accordingly we are surrounded with those, (we find them on every side,) who lay it down as an undoubted principle, that reason is the highest gift of GOD. They paint it in the fairest colours: they extol it to the skies. They are fond of expatiating in its praise: they make it little less than divine. They are wont to describe it, as very near, if not quite infallible. They look upon it as the all-sufficient direction of all the children of men; able, by its native light, to guide them into all truth, and lead them into all virtue.

4. They that are prejudiced against the christian revelation, who do not receive the scriptures as the oracles of GOD, almost universally run into this extreme. I have scarce known any exception: so do all, by whatever name they are called, who deny the godhead of Christ. (Indeed some of these say, they do not deny his godhead; but only his supreme godhead. Nay, this is the same thing: for in denying him to be the Supreme GOD, they deny him to be any GOD at all: unless they will assert that there are two gods, a great one and a little one!) All these are vehement applauders of reason, as the great unerring guide. To these over-valuers of reason we may generally add, men of eminently strong understanding; who, because they do know more than most other men, suppose they can know all things. But we may likewise add many who are in the other extreme, men of eminently weak understanding: men in whom pride (a very common case) supplies the void of sense: who do not suspect themselves to be blind, because they were always so.

5. Is there then no medium between these extremes, undervaluing and overvaluing reason? Certainly there is. But who is there to point it out? To mark down the middle way? That great master of reason, Mr. *Locke*, has done something of the kind, something applicable to it, in one chapter of his essay concerning human understanding. But it is only remotely applicable to this: he does not come home to the point. The good and great Dr. *Watts* has wrote admirably well, both concerning reason and faith. But neither does any thing he has written point out the medium between valuing it too little and too much.

6. I would gladly endeavour, in some degree, to supply this grand defect: to point out, first, to the under-valuers of it, what reason can do: and then to the over-valuers of it, what reason cannot do.

But before either one or the other can be done, it is absolutely necessary to define the term, to fix the precise meaning of the word in question. Unless this is done, men may dispute to the end of the world, without coming to any good conclusion. This is one great cause of the numberless alterations which have been on the subject. Very few of the disputants thought of this; of defining the word they were disputing about. The natural consequence was, they were just as far from an agreement at the end, as at the beginning.

I. 1. First then, *reason* is sometimes taken for *argument*. So, "give me a reason for your assertion." So in *Isaiah*, *Bring forth your strong reasons*; that is, your strong *arguments*. We use the word in nearly the same sense, when we say, "He has good *reasons* for what he does." It seems here to mean, he has sufficient *motives*, such as ought to influence a wise man. But how is the word to be understood, in the celebrated question concerning the *reasons of things*? Particularly when it is asked, *An rationes rerum sint æternæ*? "Whether the reasons of things are eternal?" Do not the *reasons of things* here mean, The *relations* of things to each other? But what are the *eternal relations* of *temporal* things? Of things which did not exist till yesterday?

Could

Could the relations of these things exist, before the things themselves had any existence? Is not then the talking of such relations a flat contradiction? yea, as palpable a one as can be put into words?

2. In another acceptation of the word, reason is much the same with *understanding*: it means a faculty of the human soul: that faculty which exerts itself, in three ways, by simple apprehension, by judgment, and by discourse. *Simple apprehension* is barely conceiving a thing in the mind, the first and most simple act of the understanding. *Judgment* is, the determining whether the things before conceived either agree with, or differ from each other. *Discourse* (strictly speaking) is the motion or progress of the mind, from one judgment to another. The faculty of the soul which includes these three operations, I here mean by the term *reason*.

3. Taking the word in this sense, let us now impartially consider, first, what it is that reason can do? And who can deny that it can do much, very much in the affairs of common life? To begin at the lowest point, it can direct servants how to perform the various works wherein they are employed; to discharge their duty either in the meanest offices, or in any of a higher nature. It can direct the husbandman at what time, and in what manner to cultivate his ground; to plow, to sow, to reap, to bring in his corn, to breed and manage his cattle, and to act with prudence and propriety in every part of his employment. It can direct artificers how to prepare the various sorts of apparel, and the thousand necessaries and conveniencies of life, not only for themselves and their household, but for their neighbours, whether nigh or afar off. It can direct those of higher abilities to plan and execute works of a more elegant kind. It can direct the painter, the statuary, the musician, to excel in the station wherein providence has placed them. It can direct the mariner to steer his course over the bosom of the great deep. It enables those who study the laws of their country, to defend the property of their fellow-subjects: and those who study the art of healing, to cure most of the maladies, to which we are exposed in our present state.

4. To ascend higher still; it is certain, reason can assist us in going through the whole circle of arts and sciences: of grammar, rhetoric, logic, natural and moral philosophy, mathematics, metaphysics. It can teach whatsoever the skill or industry of man has invented for some thousand years. It is absolutely necessary for the due discharge of the most important offices: such as are those of magistrates, whether of an inferior or superior rank: and those of subordinate or supreme governors, whether of states, provinces or kingdoms.

5. All this, few men in their senses will deny. No thinking man can doubt, but reason is of considerable service in things relating to the present world. But suppose we speak of higher things, the things of another world: what can reason do here? Is it a help or a hinderance of religion? It may do much in the affairs of men. But what can it do in the things of GOD?

6. This is a point that deserves to be deeply considered. If you ask, What can reason do in religion? I answer, It can do exceeding much, both with regard to the foundation of it, and the superstructure.

The foundation of true religion stands upon the oracles of GOD. It is built upon the prophets and apostles, Jesus Christ himself being the chief corner-stone. Now of what excellent use is reason, if we would either understand ourselves, or explain to others, those living oracles? And how is it possible without it to understand the essential truths contained therein? A beautiful summary of which we have, in that which is called the apostles' creed. Is it not reason (assisted by the Holy Ghost) which enables us to understand, what the holy scriptures declare, concerning the being and attributes of GOD? concerning his eternity and immensity, his power, wisdom and holiness? It is by reason that GOD enables us, in some measure to comprehend his method of dealing with the children of men; the nature of his various dispensations, of the old and new covenant, of the law and the gospel. It is by this we understand (his Spirit still opening and enlightening the eyes of our understanding) what that repentance is, not to be repented of; what is that

faith whereby we are saved ; what is the nature and the condition of justification ; what are the immediate, and what the subsequent fruits of it. By reason we learn what is that new-birth, without which we cannot enter into the kingdom of heaven, and what that holiness is, without which no man shall see the Lord. By the due use of reason we come to know, what are the tempers implied in inward holiness : and what it is to be outwardly holy ; holy in all manner of conversation : in other words, What is the mind that was in Christ, and what it is to walk as Christ walked.

7. Many particular cases will occur, with respect to several of the foregoing articles, in which we shall have occasion for all our understanding, if we would keep a conscience void of offence. Many cases of conscience are not to be solved, without the utmost exercise of our reason. The same is requisite in order to understand, and to discharge our ordinary relative duties : the duties of parents and children, of husbands and wives, and (to name no more) of masters and servants. In all these respects, and in all the duties of common life, GOD has given us our reason for a guide. And it is only by acting up to the dictates of it, by using all the understanding which GOD has given us, that we can have a conscience void of offence, towards GOD and towards man.

8. Here then there is a large field indeed, wherein reason may expatiate and exercise all its powers. And if reason can do all this, both in civil and religious things, what is it that it cannot do ?

We have hitherto endeavoured to lay aside all prejudice, and to weigh the matter calmly and impartially. The same course let us take still : let us now coolly consider, without prepossession on any side, what it is, according to the best light we have, that reason cannot do ?

II. 1. And, first, reason cannot produce faith. Although it is always consistent with reason, yet reason cannot produce faith, in the scriptural sense of the word. Faith, according to scripture, is “ an evidence or conviction of things not seen.” It is a divine evidence, bringing a full conviction

tion of an invisible, eternal world. It is true, there was a kind of shadowy persuasion of this, even among the wiser heathens, (probably from tradition, or from some gleams of light, reflected from the *Israelites*.) Hence many hundred years before our Lord was born, the *Greek* poet uttered that great truth,

“Millions of spiritual creatures walk the earth
Unseen, whether we wake, or if we sleep.”

But this was little more than faint conjecture. It was far from a firm conviction: which reason in its highest state of improvement could never produce in any child of man.

2. Many years ago I found the truth of this by sad experience. After carefully heaping up the strongest arguments, which I could find either in ancient or modern authors, for the very being of a GOD, and (which is nearly connected with it) the existence of an invisible world; I have wandered up and down, musing with myself: what if all these things which I see around me, this earth and heaven, this universal frame, has existed from eternity? What if that melancholy supposition of the old poet, be the real case?

Ὅτι περὶ φύλλων γενεῆ, ποιητὴς καὶ εὐδῶρον. “What if the generation of men be exactly parallel with the generation of leaves?” If the earth drops its successive inhabitants, just as the tree drops its leaves? What if that saying of a great man be really true,

Post mortem nihil est; ipsaque mors nihil?

“Death is nothing, and nothing is after death?”

How am I sure that this is not the case? That I have not followed cunningly devised fables? And I have pursued the thought, till there was no spirit in me, and I was ready to choose strangling rather than life.

3. But in a point of so unspeakable importance, do not depend on the word of another; but retire for a while from the busy world, and make the experiment yourself. Try
whether

whether *your* reason will give you a clear, satisfactory evidence of the invisible world. After the prejudices of education are laid aside, produce your strong reasons for its existence. Set them all in array; silence all objections, and put all your doubts to flight. Alas! you cannot, with all your understanding. You may perhaps repress them for a season. But how quickly will they rally again, and attack you with redoubled violence? And what can poor reason do for your deliverance? The more vehemently you struggle, the more deeply you are entangled in the toils. And you find no way to escape.

4. How was the case with that great admirer of reason, the author of the maxim above cited? I mean, the famous Mr. *Hobbes*. None will deny, that he had a strong understanding. But did it produce in him a full and satisfactory conviction of an invisible world? Did it open the eyes of his understanding, to see

“ Beyond the bounds of this diurnal sphere?”

O no! Far from it! His dying words ought never to be forgotten. “ Where are you going, Sir,” said one of his friends. He answered, “ I am taking a leap in the dark,” and died. Just such an evidence of the invisible world can bare reason give to the wisest of men!

5. Secondly, Reason alone cannot produce hope in any child of man: I mean scriptural hope, whereby we *rejoice in hope of the glory of GOD*: that hope which St. *Paul* in one place terms, *tasting of the powers of the world to come*; in another, the *sitting in heavenly places with Christ Jesus*. That which enables us to say, *Blessed be the GOD and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope—to an inheritance incorruptible, undissolved, and that fadeth not away, which is reserved in heaven for us*. This hope can only spring from christian faith: therefore where there is not faith, there is not hope. Consequently reason being unable to produce faith, must be equally unable to produce hope. Experience confirms this likewise. How often have I laboured, and that with my might, to beget this hope

hope in myself? But it was lost labour: I could no more acquire this hope of heaven, than I could touch heaven with my hand. And whoever of you makes the same attempt, will find it attended with the same success. I do not deny, that a self-deceiving enthusiast may work himself into a kind of hope. He may work himself up by a lively imagination, into a sort of pleasing dream. He may *compass himself about*, as the prophet speaks, *with sparks of his own kindling*. But this cannot be of long continuance, in a little while the bubble will soon break. And what will follow? *This shall ye have at my hand, saith the Lord, ye shall lie down in sorrow.*

6. If reason could have produced a hope full of immortality in any child of man, it might have produced it in that great man, whom *Justin Martyr* scruples not to call, “a christian before Christ.” For who that was not favoured with the written word of GOD, ever excelled, yea, or equalled *Socrates*? In what other heathen can we find so strong an understanding, joined with so consummate virtue? But had he really this hope? Let him answer for himself. What is the conclusion of that noble apology, which he made before his unrighteous judges? “And now, O judges, ye are going hence, to live: and I am going hence, to die. Which of these is best, the gods know: but I suppose no man does.” No man knows! How far is this from the language of the little Benjamite? *I desire to depart and to be with Christ: for it is far better.* And how many thousands are there at this day, even in our own nation, young men and maidens, old men and children, who are able to witness the same good confession?

7. But who is able to do this, by the force of his reason, be it ever so highly improved? One of the most sensible and most amiable men that have lived since our Lord died, even though he governed the greatest empire in the world, was the emperor *Adrian*. It is his well-known saying, “A prince ought to resemble the sun; he ought to shine on every part of his dominion, and to diffuse his salutary rays, in every place where he comes.” And his life was a com-
ment

ment upon his word; wherever he went he was executing justice and shewing mercy. Was not he then at the close of a long life, full of immortal hope? We are able to answer this from unquestionable authority, from his own dying words. How inimitably pathetic!

Adriani morientis ad animam suam.

Dying *Adrian* to his soul :

*Animula, vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca,
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos!*

Which the *English* reader may see translated in our own language, with all the spirit of the original.

“ Poor, little, pretty, fluttering thing,
Must we no longer live together?
And dost thou prune thy trembling wing,
To take thy flight thou know’st not whither?”

Thy pleasing vein, thy humorous folly,
Lies all neglected, all forgot!
And pensive, wavering, melancholy,
Thou hop’st, and fear’st, thou know’st not what.”

8. Thirdly, Reason however cultivated and improved, cannot produce the love of GOD; which is plain from hence; it cannot produce either faith or hope, from which alone this love can flow. It is then only, when we *behold* by faith, *what manner of love the Father hath bestowed upon us*, in giving his only Son, that we might not perish, but have everlasting life, that *the love of GOD is shed abroad in our heart, by the Holy Ghost which is given unto us*. It is only then, when we *rejoice in hope of the glory of GOD*, that *we love him, because he first loved us*. But what can cold reason do in
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this matter? It may present us with fair ideas: it can draw a fine picture of love: but this is only a painted fire! and farther than this, reason cannot go. I made the trial for many years. I collected the finest hymns, prayers and meditations, which I could find in any language: and I said, sung or read them over and over, with all possible seriousness and attention. But still I was like the bones in *Ezekiel's* vision: *the skin covered them above, but there was no breath in them.*

9. And as reason cannot produce the love of GOD, so neither can it produce the love of our neighbour, a calm, generous, disinterested benevolence to every child of man. This earnest, steady good-will to our fellow-creatures, never flowed from any fountain but gratitude to our Creator. And if this be (as a very ingenious man supposes) the very essence of virtue, it follows that virtue can have no being, unless it spring from the love of GOD. Therefore as reason cannot produce this love, so neither can it produce virtue.

10. And as it cannot give either faith, hope, love, or virtue, so it cannot give happiness, since separate from these, there can be no happiness for any intelligent creature. It is true, those that are void of all virtue, may have pleasures, such as they are: but happiness they have not, cannot have. No:

“ Their joy is all sadness,
 Their mirth is all vain:
 Their laughter is madness;
 Their pleasure is pain.”

Pleasures! shadows! dreams! fleeting as the wind; unsubstantial as the rainbow! As unsatisfying to the poor, gasping soul

“ As the gay colours of an eastern cloud.”

None of these will stand the test of reflection: if thought comes, the bubble breaks.

Suffer me now to add a few, plain words, first, to you who under-value reason. Never more declaim in that wild, loose, ranting manner, against this precious gift of GOD. Acknowledge *the candle of the Lord*, which he hath fixed in our souls for excellent purposes. You see how many admirable ends it answers, were it only in the things of this life : of what unspeakable use is even a moderate share of reason in all our worldly employments, from the lowest and meanest offices of life, through all the intermediate branches of business, till we ascend to those that are of the highest importance and the greatest difficulty. When therefore you despise or depreciate reason, you must not imagine you are doing GOD service ; least of all, are you promoting the cause of GOD, when you are endeavouring to exclude reason out of religion. Unless you wilfully shut your eyes, you cannot but see, of what service it is, both in laying the foundation of true religion, under the guidance of the Spirit of GOD, and in raising the whole superstructure. You see, it directs us in every point, both of faith and practice : it guides us with regard to every branch both of inward and outward holiness. Do we not glory in this, that the whole of our religion is a *reasonable service* ? Yea, and that every part of it, when it is duly performed, is the highest exercise of our understanding.

Permit me to add a few words to you likewise, who over-value reason. Why should you run from one extreme into the other ? Is not the middle way best ? Let reason do all that reason can : employ it as far as it will go. But at the same time, acknowledge it utterly incapable, of giving either faith, or hope, or love : and consequently, of producing either real virtue, or substantial happiness. Expect these from a higher source, even from the Father of the spirits of all flesh. Seek and receive them, not as your own acquisition, but as the gift of GOD. Lift up your hearts to him who giveth to all men liberally, and upbraideth not. He alone can give that faith which is the evidence and *conviction of things not seen*. He alone can *beget you unto a lively hope* of an inheritance eternal in the heavens. And he

he alone can shed abroad his love in your heart, by the Holy Ghost given unto you. Ask therefore, and it shall be given you: cry unto him, and you shall not cry in vain. How can you doubt? If ye being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give the Holy Ghost unto them that ask him? So shall you be living witnesses that wisdom, holiness, and happiness are one, are inseparably united: and are indeed the beginning of that eternal life, which GOD hath given us in his Son.

Langham-Row, July 6, 1781.

L E T T E R.

OF PREACHING CHRIST.

London, Dec. 20, 1751.

My dear Friend,

THE point you speak of in your letter of Sept. 21, is of a very important nature. I have had many serious thoughts concerning it, particularly for some months last past: therefore I was not willing to speak hastily or slightly of it, but rather delayed till I could consider it thoroughly.

I mean, by "preaching the gospel," preaching the love of GOD to sinners, preaching the life, death, resurrection, and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers.

By "preaching the law," I mean explaining and enforcing the commands of Christ, briefly comprised in the sermon on the mount.

Now it is certain, preaching the gospel to penitent sinners "begets faith;" that it "sustains and increases spiritual life in true believers."

Nay, sometimes, it "teaches and guides" them that believe; yea, and "convinces them that believe not."

So far all are agreed. But what is the stated means of *feeding and comforting* believers? What is the means, as of *begetting spiritual life* where it is not, so of *sustaining and increasing* it, where it is?

Here they divide. Some think, preaching the law only: others, preaching the gospel only. I think, neither the one nor the other; but duly mixing both, in every place, if not in every sermon.

I think, the right method of preaching is this. At our first beginning to preach at any place, after a general declaration of the love of GOD to sinners, and his willingness that they should be saved; to preach the law, in the strongest, the closest, the most searching manner possible: only intermixing the gospel here and there, and shewing it, as it were, afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel, in order to *beget faith*, to raise into spiritual life those whom the law hath slain: but this is not to be done too hastily neither. Therefore it is not expedient, wholly to omit the law; not only because we may well suppose, that many of our hearers are still unconvinced; but because otherwise there is danger, that many who are convinced will heal their own wounds slightly: therefore it is only in private converse with a thoroughly convinced sinner, that we should preach nothing but the gospel.

If, indeed, we could suppose a whole congregation to be thus convinced, we should need to preach only the gospel: and the same we might do, if our whole congregation were supposed to be newly justified. But when these grow in grace, and in the knowledge of Christ, a wise builder would preach the law to them again: only taking particular care to place every part of it in a gospel-light, as not only a command, but a privilege also, as a branch of the glorious liberty of the sons of GOD. He would take equal care to remind them, that this is not the cause, but the fruit of their acceptance with GOD: that other cause, *other foundation can no man lay, than that which is laid,*
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even Jesus Christ: that we are still forgiven and accepted, only for the sake of what he hath done and suffered for us: and that all true obedience springs from love to him, grounded on his first loving us. He would labour, therefore, in preaching any part of the law, to keep the love of Christ continually before their eyes; that thence they might draw fresh life, vigour, and strength, to run the way of his commandments.

Thus would he preach the law even to those who were pressing on to the mark. But to those who were careless or drawing back, he would preach it in another manner; nearly as he did before they were convinced of sin. To those meanwhile who were earnest, but feeble-minded, he would preach the gospel chiefly: yet variously intermixing more or less of the law, according to their various necessities.

By preaching the law in the manner above described, he would teach them how to walk in him whom they had received. Yea, and the same means (the main point wherein it seems your mistake lies) would both *sustain and increase* their *spiritual life*. For the commands are food as well as the promises; food equally wholesome, equally substantial. These also, duly applied, not only direct, but likewise *nourish and strengthen* the soul.

Of this you appear not to have the least conception: therefore I will endeavour to explain it. I ask then, do not all the children of GOD experience, that when GOD gives them to see deeper into his blessed law, whenever he gives a new degree of light, he gives likewise a new degree of strength? Now I *see*, he that loves me, bids me do this. And now I *feel* I can do it through Christ strengthening me.

Thus light and strength are given by the same means, and frequently in the same moment; although sometimes there is a space between: for instance, I hear the command, *Let your communication be always in grace, meet to minister grace to the hearers*. GOD gives me more light into this command. I see the exceeding height and depth of it. At the same time I see (by the same light from above) how far I have

have fallen short. I am ashamed; I am humbled before GOD. I earnestly desire to keep it better; I pray to him, that hath loved me, for more strength, and I have the petition I ask of him. Thus the law not only convicts the unbeliever, and enlightens the believing soul, but also conveys food to a believer; sustains and increases his spiritual life and strength.

And if it increases his spiritual life and strength, it cannot but increase his comfort also. For, doubtless, the more we are alive to GOD, the more we shall rejoice in him; the greater measure of his strength we receive, the greater will be our consolation also.

And all this, I conceive, is clearly declared in one single passage of scripture.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. They are both food and medicine: they both refresh, strengthen, and nourish the soul.

Not that I would advise to preach the law without the gospel, any more than the gospel without the law. Undoubtedly, both should be preached in their turns: yea, both at once, or both in one; all the conditional promises are instances of this. They are law and gospel mixed together.

According to this model, I should advise every preacher continually to preach the law: the law grafted upon, tempered by, and animated with the spirit of the gospel. I advise him to declare, explain, and enforce every command of GOD. But mean time to declare, in every sermon (and the more explicitly the better) that the first and great command to a christian is, *Believe in the Lord Jesus Christ: that Christ is all in all, our wisdom, righteousness, sanctification, and redemption: that all life, love, strength, are from him alone, and all freely given to us through faith.* And it will ever be found, that the law thus preached, both
enlightens

enlightens and strengthens the soul; that it both nourishes and teaches; that it is the guide, "food, medicine, and "stay" of the believing soul.

Thus all the apostles built up believers: witness all the epistles of St. *Paul*, *James*, *Peter*, and *John*. And upon this plan all the Methodists first set out. In this manner, not only my brother and I, but Mr. *Maxfield*, *Nelson*, *James Jones*, *Westell* and *Reeves*, all preached at the beginning.

By this preaching it pleased GOD to work those mighty effects in *London*, *Bristol*, *Kingswood*, *Yorkshire* and *Newcastle*. By means of this, twenty-nine persons received remission of sins, in one day, at *Bristol* only; most of them, while I was opening and enforcing in this manner our Lord's sermon upon the mount.

In this manner *John Downes*, *John Bennet*, *John Haughton*, and all the other Methodists preached, till *James Wheatly* came among them, who never was clear, perhaps not found, in the faith. According to his understanding 'was his preaching; an unconnected rhapsody of unmeaning words, like Sir *John Suckling's*.

"Verses, smooth and soft as cream,

"In which was neither depth nor stream."

Yet (to the utter reproach of the Methodist congregations) this man became a most popular preacher. He was admired more and more, wherever he went, till he went over the second time into *Ireland*, and conversed more intimately than before, with some of the Moravian preachers.

The consequence was, that he leaned more and more, both to their doctrine and manner of preaching. At first, several of our preachers complained of this; but in the space of a few months (so incredible is the force of soft words) he by slow and imperceptible degrees, brought almost all the preachers then in the kingdom to think and speak like himself.

These returning to *England*, spread the contagion to some others of their brethren. But still the far greater part of
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the Methodist preachers thought and spoke as they had done from the beginning.

This is the plain fact. As to the fruit of this new manner of preaching (entirely new to the Methodists) speaking much of the promises, little of the commands (even to unbelievers, still less to believers;) you think it hath done great good: I think it has done great harm.

I think it hath done great harm to the preachers; not only to *James Wheatly* himself, but to those who have learned of him, *David Trathen*, *Thomas Webb*, *Robert Swindells*, and *John Maddern*: I fear to others also; all of whom are but shadows of what they were: most of them having exalted themselves above measure, as if *they only* "preached Christ, preached the gospel." And as highly as they have exalted themselves, so deeply have they despised their brethren; calling them "legal preachers, legal wretches;" and (by a cant name) "doctors," or "doctors of divinity." They have not a little despised their ministers also, for "countenancing the doctors," as they termed them. They have made their faults (real or supposed) common topicks of conversation; hereby cherishing in themselves the very spirit of *Ham*: yea, of *Korah*, *Dathan*, and *Abiram*.

I think it has likewise done great harm to their hearers: diffusing among them their own prejudice against the other preachers; against their ministers, me in particular (of which you have been an undeniable instance) against the scriptural, *methodist* manner of preaching Christ, so that they could no longer bear sound doctrine; they could no longer hear the plain, old truth, with profit or pleasure, nay, hardly with patience. After hearing such preachers for a time, you yourself (need we further witnesses?) could find in my preaching "no food for your soul;" nothing to "strengthen you in the way;" no "inward experience of a believer:" it was all barren and dry." That is, you had no taste for mine or *John Nelson's* preaching. It neither refreshed nor nourished you.

Why, this is the very thing I assert: That the "gospel-preachers," so called, corrupt their hearers; they vitiate their

their taste, so that they cannot relish sound doctrine; and spoil their appetite, so that they cannot turn it into nourishment: they, as it were, feed them with sweetmeats, till the genuine wine of the kingdom seems quite insipid to them. They give them cordial upon cordial, which makes them all life and spirit for the present; but mean time their appetite is destroyed, so that they can neither retain nor digest the pure milk of the word.

Hence it is, that (according to the constant observation I have made, in all parts both of *England* and *Ireland*) preachers of this kind (though quite the contrary appears at first) spread death, not life, among their hearers. As soon as that flow of spirits goes off, they are without life, without power, without any strength or vigour of soul: and it is extremely difficult to recover them, because they still cry out, "cordials, cordials!" of which they have had too much already, and have no taste for the food which is convenient for them. Nay, they have an utter aversion to it, and that confirmed by principle, having been taught to call it husks, if not poison. How much more, to those bitters which are previously needful to restore their decayed appetite.

This was the very case when I went last into the north. For some time before my coming, *John Downes* had scarce been able to preach at *all*: the three others, in the round, were such as stiled themselves, "gospel-preachers." When I came to review the societies, with great expectation of finding a vast increase; I found most of them lessened by one-third; one entirely broken up; that of *Newcastle* itself was less by an hundred members than when I visited it before. And of those that remained, the far greater number in every place were cold, weary, heartless, and dead. Such were the blessed effects of *this gospel-preaching!* of *this new method of preaching Christ.*

On the other hand, when on my return, I took an account of the societies in *Yorkshire*, chiefly under the care of *John Nelson*, one of the *old way*, in whose preaching you could find no life, no food, I found them all alive, strong, and vigorous of soul, believing, loving, and praising GOD
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their Saviour; and increased in number from eighteen or nineteen hundred, to upwards of three thousand. These had been continually fed with that wholesome food, which you could neither relish nor digest. From the beginning they had been taught both the law and the gospel. "GOD loves you: therefore love and obey him. Christ died for you: therefore die to sin. Christ is risen: therefore rise in the image of GOD. Christ liveth evermore: therefore live to GOD, till you live with him in glory."

So *we* preached; and so *you* believed. This is the scriptural way, the Methodist way, the true way. GOD grant we may never turn therefrom, to the right hand or to the left!

I am,

My dear friend,

Your ever affectionate brother,

J. W.

Poetry.

THE COUNTRY-CLERGYMAN.

NEAR yonder copse, where once the garden smil'd,
 And still where many a garden-flower grows wild,
 There, where a few torn shrubs the place disclose,
 The village-preacher's modest mansion rose.
 A man he was, to all the country dear,
 And passing rich with forty pounds a year:
 Remote from towns he ran his godly race,
 Nor e'er had chang'd, nor wish'd to change his place;
 Far other aims his heart had learn'd to prize;
 More skill'd to raise the wretched than to rise.
 His house was known to all the vagrant train;
 He chid their wanderings, but reliev'd their pain.

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The long-remember'd beggar was his guest,
 Whose beard descending swept his aged breast:
 The ruin'd spendthrift, now no longer proud,
 Claim'd kindred there, and had his claims allow'd;
 The broken soldier, kindly bade to stay,
 Sate by the fire, and talk'd the night away;
 Wept o'er his wounds, or, tales of sorrow done,
 Shoulder'd his crutch, and shew'd how fields were won.
 Pleas'd with his guests, the good man learn'd to glow,
 And quite forgot their vices in their woe;
 Careless their merits, or their faults to scan,
 His pity gave ere charity began.

Thus to relieve the wretched was his pride,
 And e'en his failings lean'd to virtue's side;
 But in his duty prompt at every call,
 He watch'd and wept, he pray'd and felt, for all.
 And, as a bird each fond endearment tries
 To tempt its new-fledg'd offspring to the skies,
 He try'd each art, reprov'd each dull delay,
 Allur'd to brighter worlds, and led the way.

Beside the bed where parting life was laid,
 And sorrow, guilt, and pain, by turns disinay'd,
 The reverend champion stood. At his controul
 Despair and anguish fled the struggling soul;
 Comfort came down the trembling wretch to raise,
 And his last faltering accents whisper'd praise.

At church, with meek and unaffected grace,
 His looks adorn'd the venerable place;
 Truth from his lips prevail'd with double sway,
 And fools who came to scoff, remain'd to pray.
 The service past, around the pious man,
 With ready zeal, each honest rustic ran;
 E'en children follow'd with endearing wile,
 And pluck'd his gown, to share the good man's smile.
 His ready smile a parent's warmth express'd,
 Their welfare pleas'd him, and their cares distress'd;
 To them his heart, his love, his griefs were giv'n,
 But all his serious thoughts had rest in heav'n:

As some tall cliff that lifts its awful form,
 Swells from the vale and midway leaves the storm,
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.



On the DEATH of an INFANT.

I shall go to him, but he shall not return to me, 2 Sam. xii. 23.

BLOOMING innocence, adieu!
 Quickly ended is thy race!
 Thee caught up to heaven we view,
 Clasp'd in Jesu's soft embrace;
 Far from sorrow, grief, and pain,
 There for ever to remain.

Lovely innocent, farewell!
 All our pleasing hopes are o'er:
 Form'd in person to excel,
 Thee we call our own no more:
 Death hath snatch'd thee from our arms,
 Heaven shall give thee brighter charms.

Transient sojourner thou wast,
 Born to travel to the sky;
 Just the Saviour's cup to taste,
 Just to suffer and to die:
 Then thy spirit took its flight,
 Soaring to the plains of light.

Ended is thy short-liv'd hour,
 Lodg'd within the mould'ring tomb—
 But the fair elysian flower
 Rises to perpetual bloom,
 Youth's engaging beauties now
 Smile eternal on thy brow.

Angels bear thee on the wing
 To th' ethereal bright abode ;
 Kindred cherubs shout and sing,
 Greet the new-born child of GOD,
 Hail thine entrance to the skies,
 Welcome thee to paradise.

Rank'd with the celestial bands,
 Glowing with seraphic fire,
 Waving there thy plausive hands,
 Warbling to thy golden lyre,
 In the Saviour's dazzling train,
 Join the never-ceasing strain.

Thou canst never suffer more,
 Thou in rapturous bliss dost live,
 Bliss, that never shall be o'er,
 Pleasure, we can ne'er conceive,
 Till we all triumphant rise,
 Meet thee in yon radiant skies.

O my happy infant-friend !
 Shall I thee again behold ?
 Jesus, now this warfare end,
 Come, and take me to thy fold ;
 Let me then, matur'd in love,
 Kiss my little friend above.



A PARAPHRASE on the last Words of DAVID,
 2 Sam. xxiii. 1—7.

THUS hath the son of Jesse said,
 When Israel's GOD had rais'd his head
 To high imperial sway,
 Struck with his last poetic fire,
 He tun'd his own harmonious lyre
 To this majestic lay.

Through

Through inspiration from above,
 The trembling strings concordant move,
 While the sweet psalmist sung :
 Be GOD's eternal name ador'd,
 Who gave his own prophetic word
 To my responsive tongue.

Thus hath the GOD of Israel spoke,
 And thus did Israel's sacred Rock
 To me his mind declare :
 He that assumes the regal rein,
 Must rule with justice over men,
 And make the Lord his fear.

Thus shall my co-eternal Son,
 Who sits collateral on the throne,
 And who in future days
 Will from the heaven of heavens descend,
 With justice rule, and wide extend
 The sceptre of his grace.

His light on barbarous lands shall rise,
 Dispel their mists, and on their eyes
 Pour sweet celestial day ;
 As when thick glooms have wrapt the night,
 The sun returns with radiance bright,
 And paints creation gay.

As withering plants by gentle showers
 Erect their heads, and spread their flowers,
 Enam'ling all the ground,
 So shall my great Messiah raise
 The drooping heads of men, while praise
 Shall ring through nature's round.

Shall not my house this honour boast ?
 When fallen low and much reduc'd,
 Then from my loins shall spring
 Jesus, the great new-covenant head,
 The banner of whose love display'd,
 In prospect now I sing.

What

What though I must resign my breath,
 And yield my body to the earth,
 Yet here I rest secure ;
 Nor shall my spirit be afraid,
 Since GOD with me his cov'nant made,
 Well order'd, firm and sure.

The meek, the humble and oppress'd,
 With his salvation shall be blest,
 And rais'd to endless life ;
 But Belial's sons, though thick beset
 With prickly thorns, beneath his feet
 Shall perish in the fire.

The noxious briars infest the ground,
 The man incas'd with iron round,
 May with his maffy blade
 Cut down and burn the baneful plants ;
 Thus wicked men who spurn the faints,
 Before his wrath shall fade.



An ODE, written at Sylvan Dale.

WINTER resigns his rigid reign,
 With genial gales fair spring succeeds ;
 Now verdure clothes the shining plain,
 And flow'rets gay adorn the meads.

Loose from the crib and fatt'ning stall,
 The kine and sturdy oxen stray,
 And o'er his furrow'd tillage small
 The jolly plowman plods his way.

Now let me taste the rural scene,
 And this the vary'd landscape rove,
 Where smiles the garden fresh and green,
 Where blooms the thought-inspiring grove.

Now

Now let me climb the pine-clad hill,
 And pensive trace the winding vale ;
 Or listless be near some fair rill,
 Or muse in my own *Sylvan Dale*.

Sweet Dale ! where shade and silence dwell,
 Soft smiling peace and heart-felt joy ;
 Where no rude passions dare to swell,
 Nor din approach, nor cares annoy.

When from the noisy town I stray,
 To taste the sweets of private shade ;
 Here let me spend the live-long day,
 Here court my fav'rite muse's aid.

Here let me search bright wisdom's page,
 And studious live past ages o'er ;
 Here feel the raptur'd poet's rage,
 Or sage's moral truths explore :

Till rising by gradation fair,
 Through each bright step of wisdom's plan,
 With vent'rous heart enlarg'd I dare
 Sublimier truths divine to scan.

Thus let me spend my early youth,
 And thus my latest age employ ;
 Bent on the pleasing search of truth,
 And ev'ry moral, pious joy.

T H E

Arminian Magazine,

For NOVEMBER 1789.



*An APPEAL to the GOSPEL for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Ortho-
dox Doctrine of GOD'S FREE-GRACE, and MAN'S
FREE-WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 463.]

I PROCEED now to the question, “Whether GOD
“ or man put the difference betwixt two persons, of
“ whom it is supposed, that being equally called, the
“ one is converted, the other is not.” And grounding my
answer on the righteous judgment of GOD, I determine that
man putteth the difference, and not GOD: because GOD
judgeth not his own acts, but the acts of men; and every
righteous judge finds a difference, and doth not make any
between party and party. Who put the difference between
the sacrifices of *Cain* and *Abel*, both alike instituted in re-
ligion by their father, but themselves? GOD, a true wit-
ness, testified of *Abel's* gift as better than *Cain's*. Who put
the difference between *Pharaoh* and *Nebuchadnezzar*? “As
“ to their nature, both were men; as to their dignity, both
“ were kings; as to the cause, both held the people of GOD
“ in captivity; as to the punishment, both were mildly ad-
“ monished by chastisements; what then occasioned their
“ different ends, but that one of them, sensible of GOD'S
“ hand

“ hand, groaned under the memory of his iniquity ; the
 “ other, of his own free-will, fought against the most mer-
 “ ciful verity of GOD ?” faith St. *Augustine**. And so, on
 the supposition of two being equally tempted by the beauty
 of one fair person, whereof one yieldeth to the temptation,
 the other persevereth the same he was before ; “ what else,”
 faith he, “ appeareth in these, except that one would, the
 “ other would not lose his chastity ?” If GOD put the dif-
 ference between the *Ninevites* repenting at the preaching of
Jonas, and the *Jews* not repenting at the preaching of a
greater than Jonas ; how should they rise up in judgment
 against these, and condemn them ?

Yet many absurdities are said to follow the asserting that
 a man maketh himself to differ from another : but St. *Au-
 gustine* is the man that hath made it so scandalous, and so
 horrible to pious ears, by wringing that place of the apostle,
Who maketh thee to differ from another ? 1 Cor. iv. 7. Let
 us first examine this notable place of St. *Paul*, and next those
 absurdities enforced with so much confidence. And if the
 true import of any expressions is best determined by confi-
 dering the occasion on which they were spoken, it is evi-
 dent that the apostle speaketh of such gifts as made the per-
 son on whom they were conferred, more conspicuous to
 others, not better in himself, or more acceptable to GOD ;
 of eloquence, knowledge, tongues, and the like ; not of
 faith, charity, repentance, conversion. This answer in sub-
 stance was given by the *Remonstrants* ; to whom let us see
 what *Amesius* replies : “ I deny it not, the apostle treats of
 “ such a difference between the *Corinthian* teachers ; but he
 “ useth such an argument as may be applied to the differen-
 “ ces of believers from unbelievers.” I will demonstrate,
 this text cannot be applied to gifts necessary to salvation,
 viz. because in them GOD willeth not that difference which
 is between believers and unbelievers, but would have all be-
 lieve and obey the gospel. This difference offendeth GOD,
 and proceedeth as much from the disobedience of him that
 believeth not, as it doth from the obedience of him that
 believeth ;

* August. de Prædest. & Gratia, cap. xv.

believeth; but of that part of the difference which is by disobeying, GOD is not the author. It is for as much that wanteth faith, after the means of it are conformed him; but no sin to him that speaketh not with respect, or propriety them not: these were given without labour or means; but gifts, and the rest needful to salvation, had means by which GOD gave them, above which means men might use a different diligence. When the scriptures speak of GOD's *bestowing to every man as he will*, those places respect such gifts as were given for the service of the church; in others, we are exhorted *to grow in grace; to give all diligence to add to your virtues*; as if the smallness of saving graces proceeded from men's negligence, rather than GOD's dispensation. Thirdly, the difference in the measure of gifts of all sorts, may come from GOD that giveth them; but the different use of the gifts doth come from man, who must be accountable to GOD for the usage of them. That one servant received five, another two, another one talent, this difference was from the Lord; but that one servant gained five, another two, another none, this difference was not from the Lord, but from the servants; whence it is that one heareth, *Well done, thou good and faithful servant*; another, *Thou wicked and slothful servant*.

Being secure of this place of St. Paul, I come to avoid those absurdities, in pressing of which some so much triumph. They say, if man make the difference between himself and another, then it follows,

1. That GOD doth no more for the elect than for the reprobate.

2. That the saints have no more to give thanks to GOD for, than the wicked.

3. That one man may glory against another; for he hath done something more than another did.

To each of these I will give a particular answer, and afterwards a general answer to all three. To the first of them; admitting for a while that GOD, in the grace of vocation, doth no more for the elect than the reprobate, yet in the execution of that gracious calling, his love to them appear-

eth singular, and they have infinite reason of gratitude above the reprobate.

To the second, as to the matter of *thankfulness*, I answer, that as grace is not therefore grace, because it is given to one, and denied to another; but because it is given to the unworthy: so my thanks are not given to GOD because he hath been merciful to me more than to another, but because he hath been merciful to me unworthy: and since grace were not the less, but the greater, if it were given to all; my thanks are not diminished because many more are partakers with me in the same benefits, but the greater; and would have been yet greater, had more still been partakers than are. Hear the words of *Salvian*, “ But
 “ haply thou dost say, there is a general debt of all men
 “ touching these things of which we speak, and that the
 “ whole race of mankind, without exception, are obliged
 “ thereunto (viz. for the benefits of Christ’s passion); we
 “ confess it is truth. But doth any man therefore owe the
 “ less, because another also oweth the like sum? Though it
 “ be a general debt, no question it is also a special one;
 “ although it oblige all men in common, yet so it doth eve-
 “ ry one in particular: for Christ, as he suffered for all, so
 “ he suffered for every one; and bestowed himself upon all,
 “ as well as upon every individual; and gave himself wholly
 “ for all, and wholly for each particular person. And in
 “ regard of this, whatever our Saviour by his suffering per-
 “ formed, as all owe the whole benefit of it to him, so no
 “ less doth every one; except perhaps in this, every single
 “ person owes more than all mankind, that he hath reaped
 “ as much benefit thereby, as they all.”

Indeed some put the case of mankind like a company of rebels, out of whom the king chooseth whom he pleaseth to pardon, and executes the rest with the sword. But the scripture puts not the case of men so, but rather thus; GOD by the gospel, as a king, mercifully proclaims a general pardon to all the company of rebels in such a county, upon condition that he that cometh in and yieldeth his sword, and taketh at the king’s pavilion a ticket of his pardon, be free to go home
 and

and enjoy the state of a good subject; but they that stand out and refuse his grace, be after such a day pursued with fire and sword: they that submit, magnify the amplitude of the king's mercy, sorrow for such as obstinately stand out, justify his execution done upon stubborn, ungrateful rebels. You think to gain greater thanks to GOD, by amplifying his grace, upon one consideration of sparing only some, but with prejudice to his truth proclaimed to all. I hope to win greater thanks to GOD, by amplifying his grace upon another consideration, of sparing all upon favourable conditions, according to the gospel, the most wise comprehension of the grace, mercy, justice, and truth of the Almighty.

To the third particular I answer, for matter of glorying, *Let him that glorieth, glory in the Lord.* Remember, that the gifts of GOD are either immediate, proceeding from himself alone, as prophecy, tongues; or mediate, such as proceed from GOD's grace and man's will together. Of those immediate gifts there is no glorying; for the latter part of the text is strong, *What hast thou, that thou hast not received? And if thou hast received, why boastest thou as if thou hast not received?* Here *having received* excludeth boasting over another, whose *not having received* hath been no fault of his, it having proceeded from the mere will of the giver. But for gifts mediate, as faith and repentance, and obedience in any particular duty, they must be considered as the gifts of GOD, and as our duties; things necessary upon GOD's commandment, and upon the peril of our salvation: as they are gifts of GOD wrought in us by his grace preventing, helping, and strengthening us, there is no glorying of them, but in the Lord. So St. Paul glorieth: *GOD's grace towards me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of GOD which was with me.* 1 Cor. xv. 10. *I know both how to be abased, and I know how to abound. I can do all things through Christ that strengtheneth.* Phil. iv. 12, 13. Here also *having received* excludes glorying in a man's self. Again, the same gifts considered as duties owing by us, and as proceeding from the will of man, helped by grace, are no matter
of

of glorying, because they are due. Hence *St. Paul*, 1 Cor. ix. 16. *Though I preached the gospel, I have nothing to glory of; for a necessity is laid upon me; woe is me, if I preach not the gospel.* And woe is me, may the bearer of the oak say, if I believe not. Not only that we have received, but also that we have done. But what was our duty, excludes glorying; according to that of our Lord, Luke xiii. 9, 10. *Look upon what I have done, because he did do that which was com- manded him? I trow not. So likewise ye, when ye shall have done all things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.* What matter of boasting is it for a man to have kept himself from a detestable crime, whercin another ruffian, precipitated himself to hell? Yet I pray you, do not exclude all kind of glorying; not that which *St. Paul* nameth, 2 Cor. i. 12. *For our rejoicing is this, the testimony of our conscience.* The testimony of a good conscience is a joy that he wanteth, who hath an evil one. Let innocency wash her hands without a check of vain glory: let *Samuel* call witnesses of his integrity, and *Achemick* record his own good deeds: *The former governors before me had been chargeable to the people, even their servants bear rule over them; but so did not I, because of the fear of the Lord.*

In general I answer to these three objections—When things succeed well unto us, whatever be our natural parts, whatever hath been our industry or our labours more than others; who is so void of piety and understanding, as not to ascribe his good success unto GOD, the fountain of all good, and the principal cause of all happy events, who buildeth the house more than all that labour on it, who keepeth the city above all that watch or ward, who giveth more to the increase than all that plant or water? But yet the builder, the watchman, the planter, the waterer, have their parts and offices, which being neglected, the house is not builded, the city is betrayed, the tree is unfruitful.

Neither, truly, should these poor things of the will of man, whether yielding or obeying, have been named the same day that GOD's grace and works are praised, or have been con- tended

tended for in these disputes, had there not been a necessity compelling thereto. They have compelled me, who under a colour of magnifying the grace of GOD, ascribe to it what is neither fitting nor true: so as by them Satan seeketh to subvert the truth and righteousness of GOD, and to destroy all piety and religion in men, bringing into the world stupid sloth for some, a remorse, infidelity and impenitency for others, the natural offspring of that doctrine that taketh away all freedom of will from men in matters of salvation; that turneth the general promises of the gospel into particular; that limiteth an especial kind of grace, which is only effectual to a few secret ones by a direct decree, the rest being left destitute of true grace, though they be called by the word of the gospel.

These things I was warned of long ago by *Melancthon*, before the name of *Arminius* was heard of; "Let us remove," saith he, "from *St. Paul* such Stoical disputes, as overthrow faith and prayer: for how could *Saul* believe or pray, when that decree had prepossessed his mind?" It is already decreed, that thou shalt be a cast-away; thou art not written in the number of the elect. And, in the chapter concerning free-will, he saith he hath known many who would argue in this manner, "If my free-will doth avail nothing, till I perceive that regeneration you speak of wrought in me, I will be indulgent to my unbelief and other vicious affections;" and adds, "This Manichæan imagination is an horrible falshood, and from that error our minds are to be fetched off, and taught that free-will avails somewhat."

To conclude. With reference to the question about what maketh one person differ from another, the same grave author saith, "Whereas the promise is universal, neither are there in GOD contradictory wills, there is a necessity some cause of this difference should be in us; that *Saul* was rejected and *David* received; of necessity in those two there was some different action." But we are still to remember that *that* doing *something* is not to be performed by mere natural strength, but by the help of grace.

CHAP. VII.

Of conversion under the terms of a new creation, regeneration, the first resurrection, &c.

THIS chapter is an answer to another objection. There are who delight much in these metaphors, rather than in the simple term of *conversion*: inferring hence, that a man doth no more to his new creation, than he did to his first; nor to his regeneration than he did to his generation; nor to his resurrection from sin, than *Lazarus* did to the raising his dead body. But they might have observed,

1. That in our spiritual nativity, as in our natural, there are many preparative dispositions.

2. That arguments taken from allegories and metaphors are weak and deceitful, if they be extended beyond that which the scripture intendeth.

3. That, as *Beza* himself, upon that text, 2 Cor. v. 17. confesseth, "it must not be taken in the strictest sense; for that the new creation extendeth not to the substance, but to the qualities of a man." So *Chrysostom*; "Being born, in this place, doth not signify the being made a new substance, but the being improved in excellency and grace." Hom. on John iii.

4. They might have observed, that this expression denoteth, *first*, the universality of the change in qualities diffused over the whole man, which is such, "that you could not know him to be the same," saith *Chrysostom*; "and upon this account he expresseth it also by a stronger term, calling it a resurrection, or being made a new creature, that he might intimate the greatness of the change." And that this is the sense of it, appears by *St. Paul's* description of the old and new man, and by his parallels to this text: *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.* Gal. vi. 15. *In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love.* Gal. v. 6. *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of GOD.* 1 Cor. vii. 9. Where that
which

which constituteth a new creature, is plainly faith that worketh by love. *Secondly*, it expresseth the necessity of this change; 1. In opposition to our first birth from *Adam*, by which we are all sinners, and excluded the kingdom of GOD: but by faith in Christ we are in him as in a second *Adam*, and have from him holiness, as real and available to our entrance into the kingdom of GOD, as our being born of *Adam* was available to the excluding us thence. 2. In opposition to the Jews boasting themselves *the children of Abraham*, as if that were enough to righteousness and happiness; who, notwithstanding, if they be not born again by another birth, and that of GOD, may be the children of the devil. *Thirdly*, it implieth the necessity of a supernatural principle, from whence this change must flow, without which there is no hope for us ever to be converted: therefore the apostle having said, *Old things are passed away, behold all things are become new; addeth, and all things are of GOD.* 2 Cor. v. 17, 18. *For it is he that hath made us, and not we ourselves*, in both creations, Psal. c. 3. and we are therefore *GOD's workmanship, created in Christ Jesus unto good works.* Eph. ii. 10.

5. But as to the manner, each creation and generation hath something peculiar to itself: for "he that made us without us, will not save us without us," as is observed by St. *Augustine*. In a proper creation, there is a change from *non-existence* to *existence*; in this metaphorical one, from *not having such and such qualifications*, to *the having them*: the one perfecteth an uninformed mass; the other, a creature already reasonable, living, moving: in the one, GOD worketh immediately; in the other, by means: the former could not be preceded by any desire of *being* in the thing to be created; in respect to the latter, we may hear the subject to be wrought on, petitioning, *Create in me a clean heart, O GOD! and renew a right spirit within me.* Psal. li. 10. In the one sense, nothing was ever commanded to make itself; in the other, it is enjoined, *Make you a new heart, and a new spirit: for why will ye die, O house of Israel!* Ezek. xviii. 31.

[To be continued.]

GOD'S

GOD'S LOVE TO MANKIND. *Manifested by disproving the Absolute Decree for their Damnation.*

[Continued from page 477.]

SECONDLY, Reprobation *crosseth* some principal attributes of GOD; therefore it cannot be true. For GOD useth not to make decrees contrary to his own most glorious nature, and such as are incompatible with these excellent attributes, by which he hath discovered himself to men. GOD'S will always follows his nature; the reason why, is given by the apostle, 2 Tim. ii. 13. *GOD cannot deny himself.*

Two things are here to be premised.

I. That GOD'S chief attributes are those in the manifestation of which GOD is most glorified, which are *mercy, truth, justice, and holiness*. For GOD is more honoured by the exercise of these among men, than by the putting forth of his unlimited *power and sovereignty*; as a king is more renowned among his subjects for his equity and clemency, than for his dominion and authority. And there is good reason for it. For

1. *Power* is no virtue; but holiness, mercy, justice, and truth are; acts of power are not good of themselves, but are made good or evil by their concomitants. If they be accompanied with justice and mercy, they are good, if otherwise, they are naught.

2. *Power and sovereignty* may as well be shewed in barbarous and unjust actions, as in their contraries. *Saul* shewed his power in slaying the Lord's priests; and *Nebuchadnezzar* in casting the three children into the fiery furnace; but no mercy, nor justice, nor any thing else that was good.

II. The second thing to be premised, is—

That justice, mercy, truth, and holiness in GOD are the same in nature with these virtues in men, and that which is just and merciful in men, is so in GOD too. And by these virtues in ourselves, with acts conformable to them, we may safely measure what are so in GOD. For otherwise these things will follow:

1. The

1. The distinction of Divine attributes into *communicable* and *incommunicable* would fall to the ground. For it might be said, that the holiness, mercy, justice, and other virtues that are in us, are not the perfections of GOD in a lower degree communicated to us, but things of a different nature.

2. Men cannot be truly said to be made after GOD's image; nor when regenerated, to be renewed after the same image, and to be made partakers of the divine nature. That picture cannot be the picture of that man, which doth not at all resemble him; no more can we be called the picture or image of GOD, if in our graces (in respect of which we are principally so called) there be not a lively resemblance of GOD's attributes.

3. We cannot imitate GOD, as we are commanded; *Be ye perfect as your heavenly Father is perfect*; and, *Be ye holy as I am holy*; nor when we shew forth holiness, mercy, justice, and sincerity, can we be said to imitate GOD, if these be one thing in GOD and in men another.

These two things being thus premised, that GOD's holiness, mercy, justice, and truth, are four of his chief attributes, in the exercise of which he is glorified; and that we are to measure these attributes by the same virtues in ourselves: I come to the proof of my second reason against reprobation stated even in the most plausible way.

It opposeth GOD's principal attributes; particularly, his holiness, mercy, justice, sincerity.

First, It fighteth with GOD's *holiness*, and maketh him the principal cause of sin in the greatest number of men. I know the defenders of it do not think so. For the main reason which moved the synod at *Dort*, and some other divines before and since, to bring down predestination thus low, and begin their reprobation after the fall, was, that they might maintain a fatal and absolute reprobation of men, and yet avoid this imputation. But what they intend, they have not compassed: for it followeth, even from their conclusions too, that of all the sins of reprobates, which are the greatest number by many degrees, GOD is the true and principal author.

Two things, which they say, there are, which taken together, infer it.

I. That GOD, of his own will and pleasure, hath brought men into an estate, in which they cannot avoid sin.

II. That he leaveth the reprobate irrecoverably in it.

1. That GOD, of his own will and pleasure, hath brought men into an estate, in which they cannot possibly avoid sin: that is, into the state of original sin, which consists of two parts, 1. The guilt of *Adam's* transgressions; 2. The corruption of nature. In both of these, they say, mankind is interested, not through the force of natural generation (because we all derive our nature from *Adam*, as our first principal) but by GOD's free and voluntary order and imputation. “* It came not to pass by any natural means,” saith *Calvin*, “that all men fell from salvation by the fault of our first parent—That all men are held under the guilt of eternal death, in the person of one man, is the clear and constant voice of scripture. Now this cannot be ascribed to any natural cause; it must therefore come from the wonderful counsel of GOD.” And a little after, he hath the same again, “How is it that so many nations with their children should be involved in the fall without remedy, but because GOD would have it so?” As roundly doth *Dr. Twisse* affirm the same: “† The guilt of original sin is derived to us only by imputation: the filth only by propagation: and both these only by GOD's free constitution.” A little before, he hath these words: “The fault of our nature cometh from GOD's free appointment; for he doth not out of any necessity, but of mere will only, impute the sin of *Adam* to us.” To this purpose he speaketh a great deal more in the same place.

2. Secondly, they say, that GOD hath immutably decreed to leave far the greatest part of mankind in this impotent condition irrevocably, and to afford them no power and ability sufficient to make them rise out of sin to newness of life;

* *Calv. Instit. Lib. III. Cap. 23. Sect. 7.*

† *Twisse vind. Gra. Lib. I. Par. 1, Digr. 4. c. 3. prope finem.*

life; and both these he doth out of his own will and pleasure.

Of this proposition there are but three branches.

I. GOD decreeth to leave them.

II. He doth leave them.

III. He doth both out of his alone pleasure.

1. GOD, say they, hath decreed to leave them without sufficient grace, and consequently under an everlasting necessity of sinning. This is the very *Helen* which they fight for; the main act of that absolute reprobation which, with joint consent, they labour to maintain.

Most of them cast their reprobation into two acts; a *negative*, which is a peremptory denial of grace and glory to some men lying in the fall: and a *positive*, which, they say, is a pre-ordination of the men thus left, to the eternal torments of hell.

Others among them define reprobation by an act merely negative; and say, that the proper acts of reprobation are no other than a denial of that glory and grace which are prepared for the sons of GOD. But they all agree, that by the decree of reprobation, grace necessary for the avoiding of sin is flatly denied to reprobates.

2. GOD doth actually, according to his eternal and unchangeable decree, leave the reprobates in their several generations without his grace, under a necessity of final and sinful impenitency. So the divines of *Geneva* at the synod, among their theses, have this for one: "Those whom GOD hath reprobated out of the same will by which he hath re-jected them, either he called not at all, or being called, he reneweth not by the spirit of regeneration, ingrafteth not into Christ, nor justifieth."

3. GOD both decreeth and executeth this leaving of men to themselves, of his own absolute will and pleasure. So our *English* divines: "We affirm, that this non-election is founded in the most free pleasure of GOD." So the ministers of the *Palatinate*: "The cause of reprobation is the most free and just will of GOD—That GOD passeth over some, and denieth them the grace of the gospel, the cause is the same free pleasure of GOD." Now

Now from these two things laid together, viz. 1. That GOD did bring men into a necessity of sinning; 2. That he hath left the reprobates under this necessity: it will follow, that he is the author of the reprobates' sins.

1. Because [*Causa causæ est causa causati*] "the cause of a cause is the cause of its effect," (if there be a necessary subordination between the cause and the effect) whether it be a cause by acts negative or positive. But GOD is the chief or sole cause, by their doctrine, of that which is the necessary and immediate cause of the sins of reprobates, namely, their impotency and want of supernatural grace; therefore he is the true and proper cause of their sins.

2. Because that which withdraweth or withholdeth a thing, which being present would hinder an event, is the cause of that event: as for example, he that cutteth a string on which a stone hangs, is the cause of the falling of that stone; and he that withdraweth a pillar which upholds a house, is the true cause of the falling of that house. But GOD, by their opinion, withholdeth from reprobates that power which would keep them from falling into sin: therefore he becometh a true and moral cause of their sins. "In whose power it is that a thing be not done, to him it is imputed when it is done," saith *Tertullian*.

It will not suffice to say, that GOD by withholding grace from reprobates, becometh only an *accidental*, not a direct cause of their sins. For a cause is then only accidental in relation to the effect, when the effect is beside the intention and expectation of the cause. For example, digging in a field is then an accidental cause of finding a bag of gold, when that event is not intended or expected by the husbandman in digging. But when the effect is looked for and aimed at, the cause (though it be the cause only by withholding) is not accidental: as a pilot who withholdeth his care and skill from a ship in a storm, foreseeing that by his neglect the ship will be lost, is not to be reputed an accidental, but a direct cause of the loss of that ship. This being so, it followeth, that GOD by this act and decree of detaining grace necessary to the avoiding of sin from reprobates, not as one ignorant

ignorant of what will follow, but knowing it infallibly, and determining precisely that which doth follow, namely, their impenitency and damnation, becometh the proper and direct cause of their sins.

Secondly, reprobation opposeth GOD's *mercy*.

GOD is merciful; a part it is of his title, Exod. xxxiv. 6. *merciful and gracious*. He is "a GOD whose nature and property is always to have mercy and to forgive."

Two ways is GOD's mercy spoken of in scripture, *absolutely* and *comparatively*.

I. *Absolutely*; and so it is set out in high and stately terms. It is called *rich mercy*, Ephes. ii. 4. *Abundant mercy*, 1 Pet. i. 3. Without *height* or *depth*, *length* or *breadth*, or any dimensions, love *passing knowledge*, Ephes. iii. 18.

II. *Comparatively*. It is compared,

1. To his own justice.

2. The love that dwelleth in the creature; and is advanced above both.

I. With his own justice it is compared, and advanced above it; not in its essence (for all GOD's excellencies are infinite; and one is not greater than another) but in its expressions, and some things that have relation to it; particularly in these:

1. In its *naturalness* and *deariness* to GOD. It is said of *mercy*, it *pleaseth him*, Micah vii. 18. but *justice* is called *his strange work*, Isa. xxviii. 21. *He doth not afflict willingly, nor grieve the children of men*, Lament. iii. 33.

2. In the frequent *exercise* of itself. He is said to be *slow to anger*, but *abundant in goodness*, Exod. xxxiv. 6. *Mercies* are bestowed every day, judgment inflicted but now and then, sparingly, and after a long time of forbearance, when there is *no remedy*, 2 Chron. xxxvi. 16. *All the day long have I stretched out my hands to a rebellious people*, Isa. lxxv. 2. that is, I have been patient a long time, and in that time I have not been idle, but employed in exhorting, promising, and shewing mercy, that so I might do you good.

3. In its *amplitude*, or objects to whom it extendeth. Visiting the iniquities of the fathers upon the children *to the third and fourth generation*, but shewing mercy *to thousands*, Exod. xx. 5, 6. In these words GOD implieth, that his mercy reacheth farther than his justice; and that by how much three or four come short of a thousand, so much doth his justice come short of his mercy in the exercise of it.

4. In the *occasions* that move GOD to exercise them. It is a great matter that moveth GOD to punish, as we may see, Gen. vi. 5, 6, 7, 12, 13. When the *wickedness of man was great in the earth, and all flesh had corrupted his way*, then GOD thought of a flood. *How oft would I have gathered thee?* saith Christ to *Jerusalem*, Matt. xxiii. 37. that is, I have not taken advantage against thee, nor upon the first, second, or third unkindness, cast thee off: small matters have not moved me to destroy thee, O *Jerusalem!* But how small an occasion doth GOD take to spare men? When he had examined *Sodom*, and found their sins to be answerable to the cry, yet for ten righteous men's sakes would he have spared *Sodom*, Gen. xviii. 32. What a slender humiliation made him spare wicked *Ahab* and his house a long time? 1 Kings xxi. 29. And the repentance of *Nineveh*, whose wickedness cried to the Lord for vengeance, did easily procure her a pardon.

Thus is GOD's mercy advanced above his justice.

II. By these things we see how highly the scriptures speak of GOD's mercy, especially in its expressions to mankind, to whom he hath borne a greater love, and for whom he hath declared himself to have done far greater matters than for the angels; the wisdom of GOD *delighting itself in the children of men, before the world was*, Prov. viii. 31. and gratifying them in the fulness of time with the assumption of their nature, Heb. ii. 16. and the redemption of their souls with his blood.

Now with such *mercy* cannot stand such a decree. Absolute reprobation being once granted, we may more properly call GOD a *father of cruelties*, than of *mercies*; and of *hatred*, rather than of *love*: and the devil's name, [fatan,
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and Ἐπολλυων] an *adversary*, a *destroyer*, may be fitter for him than a *Saviour*; which I tremble to think. Doth *mercy* please him, when he hath made a decree? Is he *slow to anger*, when he hath taken such a small and speedy occasion to punish the greater part of men for ever; and, for one sin once committed, hath shut them up under invincible sin and damnation? Is his *mercy abundant*, doth it reach further than justice, when it is limited to a very few selected ones, while a hundred for one at least (take in all parts of the world) are unavoidably cast away, out of his only will and pleasure? Or doth his *love pass knowledge*, when we see daily far greater love than this in men and other creatures? What father and mother (that have not cast off fatherhood and motherhood, and humanity too) would determine their children to certain death, nay, to cruel torments worse than death, for one only offence, and that committed too, not by them in their own persons, but by some other, and imputed only to them?

But to deliver things a little more closely. Four things being well and distinctly considered, do make it apparent, that this decree is incompatible with GOD's mercy.

1. That *Adam's* sin is the sin of man's nature only, and no man's personal transgression but *Adam's*: it was neither committed nor consented to by any of his posterity in their own persons.

2. That it was the sin of our nature, not by generation (as I have shewn) but by GOD's own voluntary imputation.

3. That GOD did pardon it in *Adam* (so it is generally believed) who did actually and freely commit it in his own person.

4. That Christ came into the world to take away *the sin of the world*, John i. 29. That GOD satisfied his wronged justice, in the blood of the covenant, for all mankind; and, without any impeachment to justice, opened a way of salvation to all and every man.

These considerations being well digested, will make any man think, that either there is no decree of absolute reprobation; or that GOD is not merciful to men at all; much
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less more merciful to them than to other creatures, but more sharp a great deal and severe than he is,

1. To any creatures in the world: or,
2. To the devils themselves.

1. Than to any other creatures. For they, even the basest among them, though perhaps they have but a despicable being, yet they have such a being as is far better than no being at all: whereas men are determined by his omnipotent decree to such a woful being, as is a thousand times worse than no being at all. What man would have accepted of life, when first he entered upon it, if he had known upon what lamentable condition it was to be tendered? Or, did men firmly believe this decree, they would at a venture, with *Job*, curse their birth-day, be released willingly from the right of creatures, and desire their immortal souls might vanish into nothing. And parents, out of mere compassion to their children, would wish they had been born toads or serpents rather than men; creatures whose beings at last shall be resolved into nothing, rather than immortal spirits.

2. To the very devils also, supposing this decree, GOD is more merciful than to men; and yet the devils are set forth in scripture for the greatest spectacles of GOD's severity. In one thing, the decree maketh most men and devils equal; they are both sure to be damned: but in three things men are in a far worse condition.

1. In their *appointment* to hell, not for their *own, proper, personal sins*, for which only the devils are damned; but for the sin of another man, who lived and sinned long before they were born.

2. In their *unavoidable destination* to endless misery, under a *colour* of the contrary. The devils, as they are decreed to damnation, so they know it, they expect it, they look for no other. But men, who are appointed to wrath, are fed up with hopes of salvation, and made to believe that the whole business is put into their hands; so, that if they perish, it is not because GOD will have no mercy on them, but because they will not be saved; when yet indeed there is no such matter. Now if it be worse to be deluded
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in misery, than simply to be miserable; then is the condition of men, by this decree, much worse than the state of devils.

3. In their *obligation* to believe, and the *aggravation* of their punishment by not believing. The devils, because they must be damned, are not commanded to believe in Christ, nor is their punishment heightened by their not believing: but miserable men, who, by this decree, have no more liberty to escape hell than the devils, must yet be tied to believe in Christ, and have their torments increased if they believe not.

Nor doth that give me satisfaction, which is usually answered; namely, that GOD by this absolute decree doth fully manifest his justice and his mercy too; his justice towards reprobates, his mercy to the elect; and that it is necessary that his decrees should be so ordered, that both these may be clearly declared by them. For,

1. GOD's mercy is revealed to be *rich mercy, abundant, long-suffering*, surmounting justice, and beyond understanding. Now such a mercy, set forth with such titles, clothed with such properties, is no ways manifested by this decree.

2. Neither is GOD's pure and spotless justice set forth by it, as I come now to shew: this being my third argument drawn from GOD's attributes against absolute reprobation.

Thirdly, Absolute reprobation is incompatible with GOD's *justice*.

The Lord, saith *David*, is righteous in all his ways, *Psal.* cxlv. 17. So apparently just is GOD, that he offereth the justice of his decrees and ways to the trial of human understanding. *Isa.* v. 3. *Judge, I pray you, between me and my vineyard.* Those to whom the vineyard was committed, slew their master's heir, being sent unto them. *What will the Lord of the vineyard*, saith *Christ*, *do therefore, when he cometh to those husbandmen?* *Matt.* xxi. 40. In which words he appealeth to their judgment: nay, he is content to prove himself and his dealings to be just, by plain and evident ar-

guments. Ezek. xviii. 25, &c. *Are not my ways equal, and yours unequal, O ye house of Israel?* And he permits *Abraham* to reason with him about the equity of his doings: *Wilt thou slay the righteous with the wicked? Shall not the Judge of all the earth do right?* Gen. xviii. 23, 25. With this inviolable justice of GOD, absolute reprobation cannot be reconciled.

My reasons are these :

I. Because it maketh GOD to punish the righteous with the wicked.

The Supralapsarians say, in plain terms, that GOD decreed to destruction men considered without sin, and therefore yet righteous. And the Sublapsarians say as much in effect; for they say two things :

1. That GOD did lay a necessity upon every man of being born in original sin.

2. That he hath determined for that sin to cast away the greatest part of mankind for ever. And so they make GOD to do that by two acts, which the others say he did by one.

This is so clear a case, that *Calvin* and others have not scrupled to say, "That GOD may with as much justice determine men to hell the first way as the latter." See *Instit.* lib. iii. cap. 23. sect. 7. Where, against those who deny that *Adam* fell by GOD's decree, he reasoneth thus : "All men are made guilty of *Adam's* sin by GOD's absolute decree alone: *Adam* therefore sinned by this decree alone. What hinders them to grant that of one man, which they must grant of all men?" And a little after, "It is absurd, that these kind patrons of GOD's justice should thus stumble at a straw and leap over a block." GOD may with as much justice decree *Adam's* sin and men's damnation out of his only will and pleasure, as out of that will and pleasure decree the involving men in the guilt of the first sin, and their damnation for it. To the same purpose *Mac-covius* : "From hence we may see what to judge of that opinion of our adversaries, 'That GOD cannot justly ordain men to destruction without the consideration of sin.' Let them tell me which is greater, to impute to one man
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“ the sin of another, and punish him for it with eternal death; or to ordain simply, without looking at sin, to destruction? Surely no man will deny the first of these to be greater. But this GOD may do without any wrong to justice; much more may he do the other.” So Dr. *Twisse*: “ If GOD may ordain men to hell for *Adam's* sin, which is derived unto them by GOD's only constitution, he may as well do it absolutely, without any such constitution.” And it is most true, it is all one in substance, simply to decree the misery of an innocent man, and to involve him in a sin that he may be brought to misery.

II. The second reason why it is against GOD's justice, is, because it maketh him require faith in Christ, of those to whom he hath precisely, in his absolute purpose, denied both a power to believe, and a Christ to believe in.

That GOD bindeth reprobates to believe as well as others, is the constant doctrine of divines. So *Zanchius*: “ Every man is bound to believe, that he is chosen in Christ to salvation, every man without exception, even the reprobate himself; and if he believe it not, he committeth a grievous sin.” Mr. *Perkins* also saith, “ Every one in the church by virtue of this commandment [*believe the gospel*] is bound to believe that he is redeemed by Christ, as well the reprobate as the elect, though for a different reason: the elect, that by believing, he may be saved: the reprobate, that by not believing, he may be without excuse; and this out the very purpose of GOD.”

But they cannot in justice be bound to believe, if they be absolute reprobates, for three causes.

1. Because they have no power to believe: they want it, and must want it for ever. GOD hath decreed they shall never have any to their dying day. Now no man can be justly tied to impossible performances: because no man can fly like a bird, nor reach heaven with his finger. Therefore, GOD cannot, with justice, exact of any the performance of these actions; nor can he exact of reprobates the obedience of faith, if it be not possible to them.

2. Because

2. Because it is not GOD's unfeigned will they should believe. No man will say that it is GOD's serious will; that such a man shall live, when it is his will that he shall never have the concurrence of his providence and preservation. Nor can we say, that GOD doth in good earnest will that those men should believe, whom he will not furnish with necessary power to believe. It may rather be said, it is GOD's unfeigned will they shall not believe, because it is his will they shall want power to believe. For it is a maxim, "He who willeth a thing in the cause, willeth the effect which necessarily floweth from that cause." Now if it be the certain will of GOD, that reprobates shall in no wise believe, he cannot with equity tie them to believe: for then he tieth them to an act contrary to his determinate will.

3. Because they have no object of faith, no Christ to believe in. He commandeth to believe, but affordeth no object to believe in; this foundeth not well. The devils have no part in Christ, or the new covenant: we will not therefore say, that GOD can justly bind them to believe, or punish them as transgressors of the covenant, because they believe not. How then can we say, that GOD can justly require faith of reprobates, or destroy them for not believing; if they have indeed no more part in Christ or in the covenant, than the devils have? If a man should command his servant to eat, and punish him for not eating, and in the mean time fully resolve that he shall have no meat to eat; would any reasonable man say, that such a man was just in the command or punishment? Change but the name, and the case is the same. Again, that Christ died for reprobates [according to the doctrine of absolute reprobation] is a lie: and can GOD justly bind men to believe a lie?

III. The third reason why the absolute decree infringeth GOD's justice, is because it will have him punish men for the omission of an act, which is made impossible to them by his own decree: not by that decree alone, by which he determined to give them no power to believe; but by that decree also, by which he purposed that we should partake with *Adam* in his sin, and be stripped of all that supernatural power, which

we had by GOD's free grant bestowed upon us in *Adam* before he fell.

These are the reasons which move me to think, that this absolute decree is repugnant to GOD's *justice*.

[*To be continued.*]

SERMON XI.

On GALATIANS iv. 18.

It is good to be always zealously affected in a good cause.

1. **T**HERE are few subjects in the whole compass of religion, that are of greater importance than this. For without zeal it is impossible, either to make any considerable progress in religion ourselves, or to do any considerable service to our neighbour, whether in temporal or spiritual things. And yet nothing has done more disservice to religion, or more mischief to mankind, than a sort of zeal, which has for several ages prevailed, both in pagan, mahometan, and christian nations. Inasmuch that it may truly be said, pride, covetousness, ambition, revenge, have in all parts of the world slain their thousands; but zeal its ten thousands. Terrible instances of this have occurred in ancient times, in the most civilized heathen nations. To this chiefly were owing the inhuman persecutions of the primitive christians: and in later ages, the no less inhuman persecutions of the Protestants, by the church of *Rome*. It was zeal that kindled the fires in our own nation, during the reign of bloody queen *Mary*. It was zeal that soon after made so many provinces of *France* a field of blood. It was zeal that murdered so many thousand unresisting Protestants, in the never to be forgotten massacre of *Paris*. It was zeal that occasioned the still more horrid massacre in *Ireland*; the like whereof, both with regard to the number of the murdered, and the shocking circumstances wherewith many of those:

those murders were perpetrated, I verily believe never occurred before, since the world began. As to the other parts of *Europe*, an eminent *German* writer has taken immense pains, to search both the records in various places, and the most authentic histories, in order to gain some competent knowledge of the blood which has been shed since the reformation. And he computes, that partly by private persecution, partly by religious wars, in the course of forty years, reckoning from the year 1520, above forty millions of men have been destroyed.

2. But is it not possible to distinguish right zeal from wrong? Undoubtedly it is possible. But it is difficult: such is the deceitfulness of the human heart! So skilfully do the passions justify themselves! And there are exceeding few treatises on the subject; at least in the *English* language. To this day I have seen, or heard of only one sermon; and that was wrote above a hundred years ago, by *Dr. Spratt*, then bishop of *Rochester*, so that it is now exceeding scarce.

3. I would gladly cast in my mite, by *GOD's* assistance, toward the clearing up this important question, in order to enable well-meaning men, who are desirous of pleasing *GOD*, to distinguish true christian zeal from its various counterfeits. And this is more necessary at this time, than it has been for many years. Sixty years ago there seemed to be scarce any such thing as religious zeal left in the nation. People in general were wonderfully cool and undisturbed about "that trifle, religion." But since then, it is easy to observe, there has been a very considerable alteration. Many thousands almost in every part of the nation, have felt a real desire to save their souls. And I am persuaded there is at this day more religious zeal in *England*, than there has been for a century past.

4. But has this zeal been of the right or of the wrong kind? Probably both the one and the other. Let us see if we cannot separate these, that we may avoid the latter and cleave to the former. In order to this, I would first inquire, What is the nature of true christian zeal: Secondly, What are the properties of it? And thirdly, draw some practical inferences.

I. And

I. And first, What is the nature of zeal in general, and of true christian zeal in particular.

1. The original word, in its primary signification, means *heat*, such as the heat of boiling water. When it is figuratively applied to the mind, it means any warm emotion or affection. Sometimes it is taken for *envy*. So we render it, Acts v. xvii. where we read, *The high priest, and all that were with him, were filled with envy*: ἐπλήσθησαν ζήλου. (although it might as well be rendered, were filled with *zeal*.) Sometimes it is taken for anger and indignation; sometimes for vehement desire. And when any of our passions are strongly moved on a religious account, whether for any thing good, or against any thing which we conceive to be evil, this we term *religious zeal*.

2. But it is not all that is called religious zeal, which is worthy of that name. It is not properly religious or christian zeal, if it be not joined with charity. A fine writer, (bishop *Spratt*,) carries the matter farther still. "It has been affirmed, says that great man, no zeal is right, which is not charitable. But this is not saying enough. I affirm, that true zeal is not only charitable, but is mostly so. Charity or love is not only one ingredient, but the chief ingredient in its composition." May we not go further still? May we not say that true zeal is not mostly charitable, but wholly so? That is, if we take charity in *St. Paul's* sense, for love; the love of GOD and our neighbour. For it is a certain truth, (although little understood in the world,) that christian zeal is all love. It is nothing else. The love of GOD and man fills up its whole nature.

3. Yet, it is not every degree of that love, to which this appellation is given. There may be some love, a small degree of it, where there is no zeal. But it is properly, love in a higher degree. It is *fervent love*. True christian zeal is no other than *the flame of love*. This is the nature, the inmost essence of it.

II. 1. From hence it follows, that the properties of love, are the properties of zeal also. Now one of the chief properties of love, is *humility*: *love is not puffed up*. Accordingly

ingly this is a property of true zeal: humility is inseparable from it. As is the degree of zeal, such is the degree of humility: they must rise and fall together. The same love which fills a man with zeal for GOD, makes him little, and poor, and vile in his own eyes.

2. Another of the properties of love is *meehness*: consequently it is one of the properties of zeal. It teaches us to be meek, as well as lowly: to be equally superior to anger and pride. Like as the wax melteth at the fire, so, before this sacred flame, all turbulent passions melt away, and leave the soul unruffled and serene.

3. Yet another property of love, and consequently of zeal, is unwearied *patience*; for *love endureth all things*. It arms the soul with entire resignation to all the disposals of divine providence, and teaches us to say in every occurrence, *It is the Lord: let him do what seemeth him good*. It enables us, in whatever station, therewith to be content: to repine at nothing; to murmur at nothing; but *in every thing to give thanks*.

4. There is a fourth property of christian zeal; which deserves to be more particularly considered. This we learn from the very words of the apostle, *It is good to be zealously affected*, (not to have transient touches of zeal, but a steady, rooted disposition) *in a good thing*: in that which is good; for the proper object of zeal, is good in general. That is, every thing that is good, really such, in the sight of GOD.

5. But what is good in the sight of GOD? What is that religion, wherewith GOD is always well pleased? How do the parts of this rise one above another? And what is the comparative value of them?

This is a point exceeding little considered, and therefore little understood. Positive divinity, many have some knowledge of. But few know any thing of comparative divinity. I never saw but one tract wrote upon this head; a sketch of which it may be of use to subjoin.

In a christian believer, *love* sits upon the throne, which is erected in the inmost soul: namely, the love of GOD and man, which fills the whole heart, and reigns without a rival

val. In a circle near the throne, are all *holy tempers*; long-suffering, gentleness, meekness, goodness, fidelity, temperance: and if any other is comprised in *the mind that was in Christ Jesus*. In an exterior circle are all the *works of mercy*, whether to the souls or bodies of men. By these we exercise all holy tempers; by these we continually improve them, so that all these are real *means of grace*, although this is not commonly adverted to. Next to these, are those that are usually termed *works of piety*: reading and hearing the word, public, family, private prayer, receiving the Lord's supper, fasting or abstinence. Lastly, that his followers may the more effectually provoke one another, to love, holy tempers and good works, our blessed Lord has united them together in one body, *the church*, dispersed all over the earth: a little emblem of which, of the church universal, we have in every particular christian congregation.

6. This is that religion which our Lord has established upon earth, ever since the descent of the Holy Ghost on the day of pentecost. This is the entire, connected system of christianity: and thus the several parts of it rise one above another, from that lowest point, *the assembling ourselves together*, to the highest, love enthroned in the heart. And hence it is easy to learn the comparative value of every branch of religion. Hence also we learn a fifth property of true zeal. That as it is always exercised *ἐν καλῷ* in that which is good, so it is always *proportioned* to that good, to the degree of goodness that is in its object.

7. For example. Every christian ought undoubtedly to be zealous for *the church*, bearing a strong affection to it, and earnestly desiring its prosperity and increase. He ought to be thus zealous, as for the church universal, praying for it continually, so especially for that particular church or christian society, whereof he himself is a member. For this he ought to wrestle with GOD in prayer: mean time using every means in his power, to enlarge its borders, and to strengthen his brethren, that they may adorn the doctrine of GOD our Saviour.

8. But he should be more zealous for the *ordinances of Christ*, than for the church itself: for prayer in public and private, for the Lord's supper, for reading, hearing and meditating on his word; and for the much neglected duty of fasting. These he should earnestly recommend, first by his example, and then by advice, by argument, persuasion, and exhortation, as often as occasion offers.

9. Thus should he shew his zeal for works of piety; but much more for *works of mercy*. Seeing *GOD will have mercy and not sacrifice*;—that is, rather than sacrifice. Whenever therefore the one interferes with the other, works of mercy are to be preferred. Even reading, hearing, prayer, are to be omitted, or to be postponed, “at charity's almighty call:” when we are called to relieve the distress of our neighbour, whether in body or soul.

10. But as zealous as we are for all good works, we should be still more zealous for *holy tempers*; for planting and promoting both in our own souls, and in all we have any intercourse with, lowliness of mind, meekness, gentleness, long suffering, contentedness, resignation unto the will of *GOD*, deadness to the world and the things of the world, as the only means of being truly alive to *GOD*. For these proofs and fruits of living faith, we cannot be too zealous. We should *talk of them when we sit in our house, and when we walk by the way, and when we lie down, and when we rise up*. We should make them continual matter of prayer; as being far more excellent than any outward works whatever: seeing those will fail when the body drops off; but these will accompany us into eternity.

11. But our choicest zeal should be reserved for *love* itself, the end of the commandment, the fulfilling of the law: the church, the ordinances, outward works of every kind, yea, all other holy tempers, are inferior to this, and rise in value, only as they approach nearer and nearer to it. Here then is the great object of christian zeal. Let every true believer in Christ, apply with all fervency of spirit, to the *GOD* and Father of our Lord Jesus Christ, that his heart may be more and more enlarged in love to *GOD* and to all mankind.

kind. This one thing let him do : let him *press on to this prize of our high calling of GOD in Christ Jesus.*

III. It remains only, to draw some practical inferences from the preceding observations.

1. And first, if zeal, true, christian zeal, be nothing but the flame of love, then *hatred*, in every kind and degree, then every sort of *bitterness* toward them that oppose us, is so far from deserving the name of zeal, that it is directly opposite to it. If zeal be only fervent love, then it stands at the utmost distance from *prejudice*, jealousy, evil-surmising; seeing *love thinketh no evil.* Then *bigotry* of every sort, and above all the spirit of *persecution*, are totally inconsistent with it. Let not, therefore, any of these unholy tempers screen themselves under that sacred name. As all these are the works of the devil, let them appear in their own shape, and no longer, under that specious disguise, deceive the unwary children of GOD.

2. Secondly, If lowliness be a property of zeal, then pride is inconsistent with it. It is true, some degree of pride may remain, after the love of GOD is shed abroad in the heart : as this is one of the last evils that is rooted out, when GOD creates all things new. But it cannot reign, nor retain any considerable power, where fervent love is found. Yea, were we to give way to it but a little, it would damp that holy fervour ; and if we did not immediately fly back to Christ, would utterly quench the Spirit.

3. Thirdly, If meekness be an inseparable property of zeal, what shall we say of those, who call their anger by that name ? Why, that they mistake the truth totally ; that they in the fullest sense, put darkness for light, and light for darkness. We cannot be too watchful against this delusion, because it spreads over the whole christian world. Almost in all places, zeal and anger pass for equivalent terms : and exceeding few persons are convinced, that there is any difference between them. How commonly do we hear it said, " See how zealous the man is ! " Nay, he cannot be zealous : that is impossible ; for he is in a passion. And passi-

on is as inconsistent with zeal, as light with darkness, or heaven with hell.

It were well that this point were thoroughly understood. Let us consider it a little farther. We frequently observe one that bears the character of a religious man, vehemently angry at his neighbour. Perhaps he calls his brother *Raca*, or *thou fool*: he brings a railing accusation against him. You mildly admonish him of his warmth: He answers, it is my zeal! No, it is your sin; and unless you repent of it, will sink you lower than the grave. There is much such zeal as this in the bottomless pit. Thence all zeal of this kind comes. And thither it will go, and you with it, unless you are saved from it, before you go hence.

4. Fourthly, If patience, contentedness, and resignation, are the properties of zeal, then murmuring, fretfulness, discontent, impatience, are wholly inconsistent with it. And yet how ignorant are mankind of this? How often do we see men fretting at the ungodly, or telling you, They are "out of patience" with such or such things, and terming all this their zeal! O spare no pains to undeceive them. If it be possible, shew them what zeal is: and convince them that all murmuring, or fretting at sin, is a species of sin, and has no resemblance of, or connexion with, the true zeal of the gospel.

5. Fifthly, If the object of zeal be *that which is good*, then fervour for any *evil thing*, is not christian zeal. I instance in *idolatry*, worshipping of angels, saints, images, the cross. Although therefore a man were so earnestly attached to any kind of idolatrous worship, that he would even *give his body to be burned*, rather than refrain from it, call this bigotry or superstition if you please, but call it not zeal: that is quite another thing.

From the same premises it follows, that fervour for *indifferent things*, is not christian zeal. But how exceedingly common is this mistake too? Indeed one would think, that men of understanding could not be capable of such weakness. But alas, the history of all ages proves the contrary. Who were men of stronger understandings, than bishop
Ridley

Ridley, and bishop *Hooper*? And how warmly did these, and other great men of that age, dispute about the *sacerdotal vestments*? How eager was the contention for almost a hundred years, for and against wearing a *surplice*? O shame to man! I would as soon have disputed about a straw, or a barley-corn! And this, indeed, shall be called zeal! And why was it not rather called wisdom, or holiness?

6. It follows also from the same premises, That fervour for *opinions* is not christian zeal. But how few are sensible of this? And how innumerable are the mischiefs, which even this species of false zeal has occasioned in the christian world? How many thousand lives have been cast away, by those who were zealous for the Romish opinions? How many of the excellent ones of the earth have been cut off, by zealots, for the senseless opinion of transubstantiation? But does not every unprejudiced person see, that this zeal is *earthly, sensual, devilish*? And that it stands at the utmost contrariety to that zeal, which is here recommended by the apostle?

What an excess of charity is it then which our great poet expresses, in his poem on the last day? Where he talks of meeting in heaven,

“ Those who by mutual wounds expir’d,
By *zeal* for their distinct persuasions fir’d?”

Zeal indeed! What manner of zeal was this, which led them to cut one another’s throats? Those who were *fired* with this spirit, and died therein, will undoubtedly have their portion, not in heaven: (only love is there:) but in *the fire that never shall be quenched*.

7. Lastly, If true zeal be always proportionate to the degree of goodness which is in its object, then should it rise higher and higher according to the scale mentioned above; according to the comparative value of the several parts of religion. For instance; all that truly fear GOD, should be zealous for the *church*; both for the catholic or universal church, and for that part of it whereof they are members,

bers. This is not the appointment of men, but of GOD. He saw, it was *not good for men to be alone*, even in this sense, but that the whole body of his children should be *knit together, and strengthened, by that which every joint supplieth*. At the same time they should be more zealous for the *ordinances* of GOD; for public and private prayer, for hearing and reading the word of GOD, and for fasting, and the Lord's supper. But they should be more zealous for *works* of mercy, than even for works of piety. Yet ought they to be more zealous still, for *holy tempers*, lowliness, meekness, resignation: but most zealous of all, for that which is the sum and the perfection of religion, the love of GOD and man.

8. It remains only, to make a close and honest application of these things to our own souls. We all know the general truth, That *it is good to be always zealously affected in a good thing*. Let us now, every one of us, apply it to his own soul in particular.

9. Those indeed who are still dead in trespasses and sins, have neither part nor lot in this matter: nor those that live in any open sin, such as drunkenness, sabbath-breaking, or profane swearing. These have nothing to do with zeal; they have no business at all even to take the word in their mouth. It is utter folly and impertinence for any one to talk of zeal for GOD, while he is doing the works of the devil. But if you have renounced the devil and all his works, and have settled it in your heart, *I will worship the Lord my GOD, and him only will I serve*, then beware of being neither cold nor hot: then be zealous for GOD! You may begin at the lowest step. Be zealous for *the church*; more especially, for that particular branch thereof, wherein your lot is cast. Study the welfare of this, and carefully observe all the rules of it, for conscience' sake. But in the mean time, take heed that you do not neglect any of the *ordinances* of GOD; for the sake of which, in a great measure, the church itself was constituted: so that it would be highly absurd, to talk of zeal for the church, if you were not more zealous for them. But are you more zealous for
works

works of mercy, than even for works of piety? Do you follow the example of your Lord, and prefer mercy even before sacrifice? Do you use all diligence in feeding the hungry, clothing the naked, visiting them that are sick and in prison? And above all, do you use every method in your power, to save souls from death? If, as you have time, *you do good unto all men*, though especially to them that are of the household of faith, your zeal for the church is pleasing to GOD: but if not, if you are not careful to maintain good works, what have you to do with the church? If you have not compassion on your fellow-servants, neither will your Lord have pity on you. *Bring no more vain oblations*. All your service is *an abomination to the Lord*.

10. Are you better instructed than to put asunder what GOD has joined? Than to separate works of piety from works of mercy? Are you uniformly zealous of both? So far you walk acceptably to GOD: that is, if you continually bear in mind, that GOD *searcheth the heart and reins*: that *he is a Spirit*, and they that worship him, *must worship him in spirit and in truth*: that consequently no outward works are acceptable to him, unless they spring from *holy tempers*, without which no man can have a place in the kingdom of Christ and of GOD.

11. But of all holy tempers, and above all others, see that you be most zealous for *love*! Count all things loss in comparison of this, the love of GOD and all mankind. It is most sure, that if you give all your goods to feed the poor, yea, and your body to be burned, and have not humble, gentle, patient love, it profiteth you nothing. O let this be deep engraven upon your heart: all is nothing without love.

12. Take then the whole of religion together, just as GOD has revealed it in his word, and be uniformly zealous for every part, according to its degree of excellence, grounding all your zeal on the one foundation, *Jesus Christ and him crucified*: holding fast this one principle, *The life I now live, I live by faith in the Son of GOD, who loved me, and gave himself for me*; proportion your zeal to the value of its object.

object. Be calmly zealous therefore, first, for the *church*; "the whole state of Christ's church militant here upon earth," and in particular for that branch thereof, with which you are more immediately connected. Be more zealous for all those *ordinances* which our blessed Lord hath appointed, to continue therein to the end of the world. Be more zealous for those *works of mercy*, those *sacrifices wherewith GOD is well pleased*, those marks whereby the shepherd of *Israel* will know his sheep at the last day. Be more zealous still for *holy tempers, long-suffering, gentleness, goodness, meekness, lowliness, and resignation*: but be most zealous of all for *love*, the queen of all graces, the highest perfection in earth or heaven, the very image of the invisible GOD, as in men below, so in angels above. For *GOD is love: and he that dwelleth in love, dwelleth in GOD and GOD in him.*

Haverford West,
May 6, 1781.

L E T T E R.

[From Mr. Charles Skelton.]

A remarkable instance of the goodness of GOD.

Bristol, April 8, 1749.

Rev. Sir,

I CAME to *Bristol* this day, and received yours; and as you desire it, will lay all the affair before you.

February the 20th, being in *London*, I went up into my room to sit and read. As I was sitting, it came into my mind, that there were six malefactors to be executed that day; and it was exceedingly impressed upon me to go and see them executed. But I thought it was only curiosity; so I rested myself contented. In a few moments it was impressed upon my mind, that go I must. I then went
down

down stairs, and asked of our brother *Salthouse*, whether there was a horse in the stable, that I might go and see the men executed? He answered, "There is: but if you would be advised by me, do not ride: it is dangerous." I then thought I would not go, so went into my room again, and sat down to read. But before I had sat half an hour, I was quite uneasy, and found that go I must. I went down and put on my great coat. One asked me, where I was going? I told her to see the men. She asked me how far I would go? I told her only to *Holborn*. When I came to *Snow-Hill*, three had passed by in a cart, and the other three were coming, drawn upon a sledge. Two of the three were just praying to the virgin Mary. They passed by, with several horse following them, and thousands of foot. I then turned to go home, when it came into my mind exceeding strong, "If the scriptures are of GOD, those poor men can never enter into his kingdom; seeing there is no other name given, whereby man can be saved, but the name of Jesus Christ." And again, "How can they hear without a preacher?" I looked back, but the men were quite gone out of my sight. I then thought, what can I or any man do for them in such a circumstance, but pray for them? And I turned again to go towards home. But I had not taken above three or four steps till it was strongly impressed upon my mind to follow them. But I thought, how is it possible, that I can get at them, seeing there are so many thousands of people between them and me? The more I reasoned, the more I was lost, till the Lord almost dragged me to it. At last I turned and began to run. The people all opened wherever I came; so that my way was entirely free. I do not know, that I bade one soul stand by; but as GOD opened the way, so I went through thousands of foot, and hundreds of horse. I came up to the men at the upper end of *Holborn*. When I came up to them, the same two were praying to the virgin Mary, and likewise to the other saints. I spoke to them in the presence of GOD, and told them, that not all the saints in heaven would avail them; but unless Christ saved them, they must perish.

I told them that there was no other name given, whereby they could be saved, but the name of Jesus Christ. I then proved to them, that Christ was the same yesterday, to-day, and for ever; and that if they would now cry to Jesus for mercy, mercy and salvation were near them. The word came like daggers to their hearts, and the arrows of GOD stuck fast within them. They let their books fall out of their hands, and their cry was, "Jesus, thou Son of *David*, have mercy upon us! One drop, Lord Jesus, one drop of thy most precious blood shall soften and break our hearts in pieces!" The waters of repentance ran like rivers down their checks, their hearts bursting within them. The Lord broke in upon one of them, and filled him with his love. At the same time he received the gift of prayer, and prayed the most evangelically I ever heard. When the other had seen what GOD had done for his soul, it made him cry out so much the more, "Jesus, thou Son of *David*, have mercy upon me! Lord save me, or I perish!" He then arose, and got round the other to get at me, and cried, "O dear, dear sir, is there mercy for me?" I insisted upon the promise, that there is, even for you the chief of sinners. He then flung himself back, and cried out again in vehemence of spirit, "Lord, save me, or I am damned! O GOD, break my heart, that is like a rock. Now, now, O Lord! let me feel one drop of the blood of Jesus." While he was thus wrestling, the Lord broke his heart in pieces; and immediately tears of joy ran from his eyes like a fountain: so that both could now rejoice in GOD their Saviour.

When we came to the gallows, the other three men waited in the cart for the hangman to come up, who was with us. He went up into the cart to tie them up; and while he was tying them, I went to prayer with the three that I was with. I then stood up on the side of the sledge, in the midst of many thousand souls. Many took off their hats while I was at prayer, and at the end of every sentence did say such hearty amens, that the place echoed with the sound. Then the hangman came and took them out of the sledge, to tie them up with the other three. While he was doing this I

was talking to the other man in the sledge. He was sixty years of age, but utterly unconcerned. When all their ropes were tied, the ordinary of Newgate read the form of words; and orders were given, that they should draw down their caps. Those two men looked round upon the people smiling, and then lifted up their hearts and said, "Now, O Lord! into thy hands do we commit our spirits."

O Lord, not unto me, but unto thy name be all the glory!

I am,

Rev. Sir,

Your obedient son in the gospel,

CHARLES SKELTON.

I do not apprehend, that the following are inserted in the printed collection of Mr. *Hervey's* letters. The candid reader will learn hence, in what light he viewed *me*, before he was thoroughly tinctured with *Calvinism*. He was then capable of lending his name, at least, to the *eleven letters* of famous memory.

A LETTER

From the Rev. Mr. James Hervey.

Oxon, Sept. 2, 1736.

Rev. and Dear Sir,

I Have read your journal, and find that the Lord hath done great things for you already; whereof we rejoice: Surely, he will continue his loving kindness to you; and shew you greater things than these. Methinks, when you and dear Mr. *Ingham* go forth upon the great and good enterprise of converting the *Indians*; you will in some respects resemble *Noah* and his little household going forth of the ark. Wherever you go, you must walk among dry bones or carcasses; among people that are aliens from the life of GOD, buried in ignorance, dead in trespasses and sins.

sins. Oh! may the blessing of that illustrious progenitor of ours, and of that favourite of the Most High, be upon your heads! May you “be fruitful and multiply! may you “bring forth abundantly in that barren land, and multiply “therein!”

As for me, I am still a most weak, corrupt creature. But blessed be the unmerited mercy of GOD, and thanks be to your never to be forgotten example, that I am what I am. As to my strength and activity with regard to others, I fear it may be too truly said, “It is to sit still.” I am at present one of the multitude: but I expect, before this reaches you, to receive the office of a deacon, and become a minister of the New Testament. Oh! may I also “receive the Holy Ghost not many days hence;” and be made a faithful minister of those saving mysteries from that time forth and for ever! I hope I shall then hear a voice behind me, saying, “Awake thou that sleepest, from thy slumber, and Christ shall give thee light. Christ shall be thy sanctification; Christ shall be thy illumination: he shall stand by thee and strengthen thee; he shall give thee both to will and to do: through the power of his grace, thou shalt run, and not faint; thou shalt be fervent in the business and propagation of righteousness; nor ever give over, till thou givest up thy soul to GOD, its maker; and thy body return unto the dust, as it was.”

That I may be obedient to such a heavenly call, is (I hope) “all my wish and all my desire.” This is indeed the treasure I value, the thing that I long for. Do you, dear sir, put to your incessant prayers, and oh! let the mighty GOD set to his seal, that the thing may be established: that it may be unto me as my heart’s desire, then will I invite you (my father shall I call you, or my friend? for indeed you have been both unto me) to meet me among the spirits of just men made perfect; since I am not like to see your face in the flesh any more for ever! Then will I bid you welcome, yea, I will tell of your love, before the universal assembly, and at the tremendous tribunal. I will hear with joy, the man Christ Jesus say of you, (O ye that are
greatly

greatly beloved!) Well done good and faithful servants, ye have served your Lord and your generation with your might. Ye have finished the work, which the eternal foreknowledge of my Father gave you to do. If others have turned their thousands, ye have turned your ten thousands from the power of satan unto GOD. Receive therefore a glorious kingdom, a beautiful and immortal crown from my hand. Enter with the children I have given you, with the souls that you have won; O ye blessed ones, ye heirs of glory, enter in at those everlasting doors; and receive there the reward of your labours, even the fulness of joy, for ever, and ever!

I am, and may I always be, dear sir,

Your son in the Lord Jesus Christ,

J. HERVEY.

P. S. I heartily thank you, as for all other favours, especially for teaching me *Hebrew*. I have cultivated (according to your advice) this study, and am (blessed be GOD the giver of knowledge) somewhat improved in this language. My prayers accompany you, and all that are engaged with you in the same glorious design. Let me also have your's and their's for *Jerusalem's*, for Christ's sake.

Another LETTER

From the same.

Stoke Abbey, Dec. 1, 1738.

Most dear and Rev. Sir,

WHOM I love and honour in the Lord; indeed it is not through any forgetfulness of your favours, or unconcernedness for your welfare, that you have not heard from me, but through the miscarriage of my letter. Immediately on the news of your first arrival in *England*, I made haste to salute you, and wondered why your answer was so long in coming. But wondered more when I heard that you had left the nation a second time, without being so condescending as to own me, or so kind as to vouchsafe me a single

single line. But now, fir, that I am assured under your own hand, that you have escaped the perils of the sea, the perils of foreign countries, the perils of those that oppose the truth; are restored in safety to your native country, are resettled at *Oxon*, and both have been doing, and still are doing spiritual and everlasting good to men—I may truly say, “my heart rejoiceth, even mine.” O! that I could give you a comfortable account of myself, and of my zeal for GOD! Alas! I must confess with shame and sorrow, “my zeal has been to fit still!” I am not strong in body, and lamentably weak in spirit; sometimes my bodily disorders clog the willing mind, and are a grievous weight upon its wheels; at other times the mind is oppressed with sloth, and thereby rendered listless and indisposed for labouring in the Lord. Pray for me, dearest fir, and engage all my friends to cry mightily to heaven in my behalf, if so be this dry rod may bud and blossom; this barren tree may bring forth much fruit.

I live in the family of a worthy gentleman, who is a hearty well-wisher to the cause of pure and undefiled religion; who desires no greater happiness than to love the Lord Jesus Christ in sincerity; who would be glad of a place for himself and household in your prayers. Dear fir, will you permit me to inform you what is said, though I verily believe, slanderously said, of you? 'Tis reported that the dearest friends I have in the world are setters forth of strange doctrines; that are contrary to scripture, and repugnant to the articles of our church. This cannot but give me uneasiness, and I should be glad to have my fears removed by yourself. 'Tis said, that you inculcate faith, without laying any stress upon good works; that you endeavour to persuade honest tradesmen from following their occupations, and persuade them to turn preachers; now these calumnies, I wish you would give me power to confute, who am,

Dear Sir,

Your ever obliged and grateful friend,

J. HERVEY.

Poetry.

ODE IN PRAISE OF A COUNTRY LIFE.

HOW blest is he who, far from noise,
In rural scenes content enjoys !
His cheerful hours unruffled glide,
Not stain'd with avarice or pride.

A stranger to the modish town,
Its midnight revels, noontide down ;
In easy sleep he wastes the night,
And rises with the dawning light.

When groves exclude the genial ray,
The warmer plains invite his way :
When plains expose to fultry heat,
The groves afford a cool retreat.

Taught by the warbling birds to praise,
Blest is the man who tunes his lays ;
Who leaves, like them, all meaner views,
And nature's sacred call pursues.

While various blessings joy bestow,
He sings the source from whence they flow ;
Which decks with flowers the fragrant fields,
And plenty's golden promise yields :

Or thanks the bounteous hand that gave,
To quench his thirst, the chrysal wave ;
And yearly hangs the bending trees
With fruits, that blooming tempts to seize.

Where'er

Where'er he turns, still something new
Engages his admiring view:
Nor ends his strain till day retires,
And that, return'd, again inspires.



RETIREMENT. AN ODE.

SHOOK from the purple wings of ev'n
When dews impearl the grove,
And from the dark'ning verge of heav'n
Beams the sweet star of love;
Laid on a daisy-sprinkled green,
Beside a plaintive stream,
A meek-ey'd youth of serious mien,
Indulg'd this solemn theme.

To you, ye waftes, whose artless charms
Ne'er drew ambition's eye,
'Scap'd a tumultuous world's alarms,
To your retreats I fly.
Deep in your most sequester'd bow'r
Let me my woes resign,
Where solitude with modest pow'r
Leans on her ivy'd shrine.

How shall I woo thee, matchless fair,
How win thy heavenly smiles,
Which smoothe the ruffled brow of care,
And stubborn grief beguiles!
O wilt thou to thy fav'rite grove
Thine ardent vot'ry bring,
And bless his hours, and bid them move
Serene on silent wing.

Oft let remembrance soothe his mind
With dreams of former days,
When soft on leisure's lap reclin'd
He caroll'd sprightly lays.

Blest

Blest days ! when fancy smil'd at care,
 When pleasure toy'd with truth,
 Nor envy with malignant glare
 Had harm'd his simple youth.

'Twas then, O solitude, to thee
 His early vows were paid,
 From heart sincere, and warm, and free,
 Devoted to the shade.

Ah ! why did fate his steps decoy
 In stormy paths to roam,
 Remote from all congenial joy !—
 O take thy wand'rer home.

And while to thee the woodland pours
 Its wildly-warbling song,
 And fragrant from the waste of flow'rs
 The zephyrs breathe along ;
 Let no rude sound invade from far,
 No vagrant foot be nigh,
 No ray from grandeur's gilded car
 Flash on the startled eye.

Yet if some pilgrim 'mid the glade
 Thy hallow'd bow'rs explore,
 O guard from harm his hoary head,
 And listen to his lore :
 For he of joys divine shall tell,
 That wean from earthly woe,
 And triumph o'er the mighty spell
 That chains the heart below.

For me, no more the path invites
 Ambition loves to tread,
 No more I climb those toilsome heights,
 By guileful hope misled.
 Leaps my fond flutt'ring breast no more
 To mirth's enliv'ning strain ;
 For present pleasure soon is o'er,
 And all the past is vain.

TO SOLITUDE.

THOU gentle nurse of pleasing woe!
 To thee from crowds, and noise, and show,
 With eager haste I fly;
 Thrice welcome, friendly solitude!
 O let no busy foot intrude,
 Nor list'ning ear be nigh!

Soft, silent, melancholy maid!
 With thee to yon sequester'd shade
 My pensive steps I bend;
 Still at the mild approach of night,
 Where *Cynthia* lends her sober light,
 Do thou my walk attend.

To thee alone my conscious heart
 Its tender sorrow dares impart,
 And ease my lab'ring breast;
 To thee I trust the rising sigh,
 And bid the tear that swells mine eye,
 No longer be suppress'd.

With thee among the haunted groves
 The lovely sorc'ers fancy roves,
 O let me find her here!
 For she can time and space controul,
 And swift transport my fleeting soul
 To all it holds most dear!

Ah no! ye vain delusions hence!
 No more the hallow'd influence
 Of solitude pervert!
 Shall fancy cheat the precious hour,
 Sacred to wisdom's awful pow'r,
 And calm reflection's part?

O Wisdom!

O wisdom ! from the sea-beat shore,
 Where, list'ning to the solemn roar,
 Thy lov'd *Eliza* strays ;
 Vouchsafe to visit my retreat,
 And teach my erring, trembling feet
 Thy heav'n-protected ways.

Oh, guide me to the humble cell
 Where resignation likes to dwell,
 Contentment's bow'r in view ;
 Nor pining grief with absence drear,
 Nor sick suspense, nor anxious fear,
 Shall there my steps pursue.

There let my soul to him aspire
 Whom none e'er fought with vain desire,
 Nor lov'd in sad despair !
 There to his gracious will divine,
 My dearest, fondest hope resign,
 And all my tend'rest care.

Then peace shall heal the wounded breast,
 That pants to see another blest,
 From selfish passion pure ;
 Peace, which when human wishes rise,
 Still grows, for aught beneath the skies
 Can never be secure.



Pleading for mercy. Psal. vi.

IN mercy, not in wrath, rebuke
 Thy feeble worm, my GOD !
 My spirit dreads thine angry look,
 And trembles at thy rod.

Have

Have mercy, Lord, for I am weak,
 Regard my heavy groans ;
 O let thy voice of comfort speak,
 And heal my broken bones.

By day my busy, beating head
 Is fill'd with anxious fears ;
 By night, upon my restless bed,
 I weep a flood of tears.

Thus I sit desolate and mourn,
 Mine eyes grow dull with grief ;
 How long, my Lord, e'er thou return,
 And bring my soul relief ?

O come and show thy power to save,
 And spare my fainting breath ;
 For who can praise thee in the grave,
 Or sing thy name in death ?

Satan, my cruel, envious foe,
 Insults me in my pain ;
 He smiles to see me brought so low,
 And tells me, hope is vain.

But hence, thou enemy, depart !
 Nor tempt me to despair ;
 My Saviour comes to cheer my heart,
 The Lord has heard my prayer.



A PRAYER.

Thou shalt love the Lord thy GOD with all thy heart.

DOST thou request a feeble worm,
 To touch the sky, t' arrest the storm,

The

The mountains 'to remove :
 Dost thou command what cannot be,
 That thine apostate creature, thee
 I should entirely love ?

Have I ability t' obey,
 Why should I then one moment stay ?
 Compell'd, alas ! I own,
 Forc'd by ten thousand efforts vain,
 There is no power in fallen man,
 To love a GOD unknown.

The power must then from thee proceed,
 If thee I ever love indeed ;
 The thing thy laws enjoin,
 Thy Spirit must in me fulfil,
 Who ask, according to thy will,
 The precious grace divine.

If all who *will* receive it, *may*,
 I humbly for the blessing pray,
 To poorest beggars given :
 With strength of infinite desire
 I nothing but thy love require,
 Of all in earth, or heaven.

What shall I say my suit to gain ?
 Father, regard that heavenly man,
 Who groan'd on Calvary !
 Who paid my ransom on the cross,
 Who ever lives to plead my cause,
 And asks thy love for me.

In honour of th' incarnate GOD,
 The gift he purchas'd with his blood,
 Father, on me bestow !
 That loving thee with all my heart,
 And thus made ready to depart,
 I to thy arms may go.

On ATTENTION.

SACRED Attention! true effectual prayer!
 Thou dost the soul for love and truth prepare.
 Blest is the man who from conjecture free,
 To future knowledge shall aspire by thee:
 Who in thy precepts seeks a sure repose,
 Stays till he sees, nor judges till he knows:
 Though firm, not rash; though eager, yet sedate:
 Intent on truth, can its instructions wait:
 Awed by thy powerful influence to appeal
 To heaven, which only can itself reveal;
 The soul in humble silence to resign,
 And human will unite to the divine;
 Till fired at length by heaven's enlivening beams,
 Pure, unconsum'd the faithful victim flames.



A SHORT HYMN.

1 Peter iii. 8. *Be pitiful.*

HOW shall I that love attain,
 Love inexplicably kind,
 Love which feels another's pain,
 Generous, pure, and unconfin'd,
 Love which bleeds for friend and foe,
 Grasps an universe of woe!

Father, manifest thy Son,
 Full of pitying grace for me:
 Then I put his bowels on,
 Sinners with his eyes I see,
 Sinners with his heart embrace,
 Glad to die for all the race.

THE

Arminian Magazine,

For DECEMBER 1789.

An APPEAL to the GOSPEL, for the true Doctrine of
DIVINE PREDESTINATION, concorded with the Or-
thodox Doctrine of GOD's FREE-GRACE, and MAN's
FREE-WILL.

By JOHN PLAIFERE, B. D.

[Continued from page 511.]

I WILL now deliver the substance of the doctrine of
grace and free-will.

In the thirty-fifth year of *Henry* the eighth, some
three years before his death, there was published a book by
the king, A. D. 1543, composed by the clergy, seen and
liked by the whole parliament, intitled, *A necessary doctrine
and erudition for any christiau man*. In which book there
is a declaration of the article of free-will. This declaration
I have transcribed. *First*, to make use of the cautious ex-
pression of this article, composed by the best and soundest
judgments of that age; and *Secondly*, to shew what was the
received doctrine in this point, in the times immedi-
ately preceding the composition of the articles and homilies
of the church of *England*. For since arch-bishop *Cranmer*
and some others were of the clergy in king *Henry's* and
king *Edward's* reigns, and had their heads and hands in
both

both these works, it may well be presumed they differed not much in any matter of moment.

“ The commandments and threatenings of Almighty GOD in scripture (saith the article) whereby man is called upon, and put in remembrance what GOD would have him to do, most evidently declare that man hath free-will also now after the fall of our first father *Adam*, as plainly appear; eth in these places: *Be not overcome of evil*, Rom. xii. 21. *Neglect not the gift that is in thee*, 1 Tim. iv. 14. *Love not the world*, 1 John ii. 15. *If thou wilt enter into life, keep the commandments*, Matt. xix. 17. which undoubtedly should be in vain, unless there were some faculty or power left in man whereby he may, by the help of GOD (if he will receive it when it is offered unto him) understand his commandments, and freely obey them; the which thing of the catholic fathers is called *free-will*; which if we will describe, we may call it, ‘ A certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but it willeth not that good which is acceptable to GOD, except it be holpen with grace; but that which is ill, it willeth of itself.’ And therefore other men define *free-will* in this wise, ‘ Free-will is a power of reason and will by which good is chosen, by the assistance of grace; or evil is chosen, without the assistance of the same.’

“ Howbeit the state of free-will was otherwise in our first parents before they had sinned, than it was, either in them or their posterity, after they had sinned: for our first parents, until they overthrew themselves by sin, had such *free-will*, by the grace of GOD their maker, that not only they might eschew all manner of sin, but also know GOD and love him, and fulfil all things appertaining to their felicity. For the wise man affirmeth, Eccles. xv. 14, 15. *GOD in the beginning did create man, and left him in the hands of his own counsel; if thou wilt, to keep the commandments, and to perform acceptable faithfulness.*

“ From this most happy estate our first parents falling by disobedience, most grievously hurt themselves and their posterity:

terity: for, besides many other evils that came by that transgression, the high powers of man's reason and freedom of will were corrupted, and all men brought into such blindness and infirmity, that they cannot eschew sin, except they be made free by an especial grace, that is, by a supernatural help and working of the Holy Ghost; which although the goodness of GOD offereth to all men, yet they only enjoy it who by their free-will accept and embrace the same. Nor can they that be holpen by the said grace, perform things that be for their wealth, but with much labour and endeavour; so great is the corruption of the first sin, and the heavy burden bearing us down to evil. For albeit the light of reason doth abide, yet it is much darkened and with much difficulty doth discern things that pertain to the present life; but to understand things that be spiritual, and pertain to everlasting life, it is of itself unable. And so likewise, although there remain a certain freedom of will in those things which pertain to this present life; yet to perform spiritual things, free-will of itself is insufficient, and therefore man's free-will, being thus decayed, hath need of a physician to heal it, that it may receive light and strength whereby it may see, and have power to do those spiritual things, which before the fall of *Adam* it was able to do.

“ St. *Austin* plainly declareth the same, saying, ‘ We conclude, that free-will is in man after his fall, which thing who so denieth is not a catholic man: but in spiritual desires and works to please GOD, it is so weak and feeble, that it cannot either begin or perform them, unless by the grace and help of GOD it be prevented and holpen.’

“ And likewise as many things be in the scriptures which do shew free-will to be in man; so there be no fewer places in scripture, which declare the grace of GOD to be so necessary, that if by it free-will be not prevented and holpen, it can neither do nor will any thing that is godly. Of which sort be these scriptures: *Without me ye can do nothing*, *John* xv. 5. *No man cometh unto me, except it be given him of the Father*, *John* vi. 65. *We be not sufficient of ourselves, as of ourselves, to think any thing*, *2 Cor.* iii. 5.

According to which it follows, that free-will, before it may think or will any godly thing, must be holpen by the grace of Christ, and by his Spirit prevented and inspired, that it may be able thereto ; and being so made able, may thenceforth work together with grace, and, by the same sustained, holpen, and maintained, may accomplish good works, avoid sin, and persevere also, and increase in grace. It is surely of the grace of GOD only, that first we be moved and inspired to any good thing ; but to resist temptations, to persist in goodness, and go forward, it is both of the grace of GOD, and our free-will and endeavour. And finally, after we have persevered to the end, to be crowned with glory, is the gift of GOD, who of his bountiful goodness hath ordained that reward to be given after this life, according to such good works as be done in this life by his grace.

“ Therefore, men ought with much diligence to consider and regard the inspiration and motions of the Holy-Ghost, and to embrace the grace of GOD, which is offered unto them in Christ, and by all means to shew themselves such, as unto whom the grace of GOD is not given in vain : and when they feel that notwithstanding their diligence, yet they be not able to do that they desire, then they ought earnestly to ask of him who gave the beginning, that he would vouchsafe to perform it, which thing GOD will undoubtedly grant to such as persevere in calling upon him ; for he willet all men to be saved, and provideth all things by which they may be saved, except by their own malice they will be evil, and so by the righteous judgment of GOD perish and be lost. For truly, men be to themselves the authors of sin and damnation ; GOD is neither the author of sin, nor the cause of damnation.

“ All men be also to be monished, and chiefly preachers, that they, looking on both sides, neither so preach the grace of GOD that they take away free-will ; nor so extol free-will, that injury be done to the grace of GOD.”

Thus it was determined in that age : to which I willingly subscribe, and wish there had been no declining from it either

ther to the right-hand or to the left. Here is no free-will to spiritual good without grace. Here is no grace so prepotent but it may be disobeyed. Here is enough for the praise of GOD's grace, and for convincing of man's ingratitude.

Concerning *perseverance*, from that of our Lord, *Matt. xxiv. 13.* *He that shall endure unto the end, the same shall be saved;* I collect two things; *First*, that he to whom salvation is promised, if he continue, if he doth but hold out to the end, shall be saved. *Secondly*, That it is possible, he who is now in faith and love, should wax cold in love or deny the faith, and embrace this present world.

So St. *Bernard*: "I think it sufficiently plain, that all such as were endued with love, may not have had perseverance in love; otherwise our Lord in vain admonished his disciples, *John xv. 9.* *Continue ye in my love:* for either, if as yet they did not love, he ought not to have said, *continue*, but *be in love*; or if they did love already, there was no need to admonish them of perseverance, if they could not be deprived of it." And a little before, "These men have no root, who for a while believe, and in time of temptation fall away: whence and whither do they fall? Even from faith to unbelief. I ask further, could they have been saved in that faith, or could they not? If they could not, what prejudice is it to their Saviour, what joy to the tempter, that they fall from thence where there was no salvation?"

The answer that some rest in, viz. that "Exhortations, precepts, and promises, are the means whereby perseverance is upheld," is against themselves, unless these were infallible means; for seeing the obedience to exhortations and precepts is in man who faileth, these means do often fail. The sixth and seventh commandments were known to *David*, as means to hold him back from his two sins, but they failed through him. So St. *Peter's* warning of his denial, was the means to humble his confidence in himself, and to have persuaded him to beware of putting himself into danger; but he took not warning.

The second text of scripture I cite, is that of the prophet, *Ezek. xviii. 26, 27. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.* The force of this passage no evasion can avoid, if the comparison between a righteous and a wicked man be well observed: for deny you any wise, that a righteous man can turn away from his righteousness and die: and I will deny, likewise, that a wicked man can turn from his wickedness and live; and so we shall make void the holy word of GOD. If a supposition putteth nothing in the one, it putteth nothing in the other: if the wicked there, whom the text speaketh of, be truly a wicked man, then the righteous there is truly a righteous man. If it ever be seen, that a wicked man turneth from his wickedness and lives; then it may as well be, that a righteous man turneth from his righteousness and dies.

To these places I find no answer made by our divines at *Dort*, but to divers others, viz. *Heb. vi. 4, 5, 6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of GOD, and the powers of the world to come, if they shall fall away, to renew them again to repentance. And, 2 Pet. ii. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning.* To such as these, they frame this answer: that these places speak of initial degrees of faith, not of justifying faith; men but entered a little may go back, but not they that have attained unto true faith. But give me leave to demand, if these be but beginnings, what have they more or better to give to a true believer, than to have tasted of the good word of GOD, and of the powers of the world to come, and to be purged from his old sins; to have escaped the pollutions of the world; to have the strong man armed that kept
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the house, to be cast out by a stronger : if these be the lowest and first gifts of the Spirit, what are the highest? Metaphors taken from our senses, as *tasting, hearing, seeing*, are not used in scripture to express a little, superficial conceit of things spiritual; but rather the full, clear, certain, deep apprehension of them. From hence it is that *the renewing of these men again by repentance* is so hard, or impossible, that fell from so great an height; whereas to be renewed after lesser faults is ordinary.

Other doctrine of the church of *England*, of like nature to this, is found in the book of homilies, especially in that which is entitled, *Of declining from GOD*, in the table; and *of falling from GOD*, in the book: out of the first part whereof I will only transcribe this sentence: "For whereas GOD hath shewed to all men, that truly believe his gospel, his face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his Holy Spirit, and be fashioned to him in all goodness requisite to the children of GOD: so, if they after do neglect the same, if they be unthankful unto him, if they order not their lives according to his doctrine and example, &c. he will take away from them his kingdom, his holy word, whereby he should reign in them." Out of the second part thereof I transcribe this sentence: "GOD will take from them the teaching of his holy word, so that they shall be no longer of his kingdom, they shall be no longer governed by his Holy Spirit, they shall be put from the grace and benefits that they had, and ever might have enjoyed through Christ, they shall be deprived of the heavenly light and life, which they had in Christ whilst they abode in him," &c.

Lastly, the prayers of the church of *England*, have ever been a place from which arguments have been drawn: but if a believer cannot finally fall from GOD, why doth our church pray in the liturgy, at the burial of the dead, "O GOD most mighty, suffer us not at our last hour for any pains of death to fall from thee."

My argument to prove that the regenerate, fallen into a mortal sin, is not then a child of GOD, is taken out of *St. John*, 1 Epist. iii. 9. *He that is born of GOD, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of GOD.* I shall here do two things at once: *First*, I will overthrow the strongest arguments of my opponents for the perseverance of the elect without intermission. For, say they, if the seed of GOD remain in him, and he cannot sin *deadly*, what intermission can there be of his justification? *Secondly*, I will retort the text upon themselves: both which I shall do by evincing the true sense of that place.

The scope of *St. John* is not to prove, that they that are born of GOD cannot change from righteousness to sin, or that there cannot be a succession of these two: that where righteousness was, sin could make no entrance, and the contrary; for this in the apostle's time was out of question: whence the admonition, that *they who had begun in the Spirit, should not end in the flesh.* But his scope was to prove, that these two things, which the flesh would fain imagine consistent, cannot stand together, namely, to be born of GOD and to commit sin. They admitted, that he that had been the member of an harlot, might by repentance become the member of Christ; and that the member of Christ might become the member of an harlot. But that a man might be at once together, a member of an harlot, and a member of Christ, that they utterly denied.

Let them consider this, who affirm *David* to be still born of GOD, when he stood guilty of adultery and murder; and let them beware they be not made to hear that of *Tertullian*:
 “ But some say, that GOD is well enough satisfied, if men re-
 “ verence him in heart and mind, though there be less regard
 “ had of him in their actions: and that they may sin with-
 “ out detriment to the fear and faith which they owe to him:
 “ which is, in effect, to say, that they may commit adul-
 “ tery, and yet retain their chastity inviolable; or poi-
 “ son their parents, without shipwrecking piety. Since,
 “ therefore they can sin, notwithstanding their fear, they
 “ themselves

“ themselves shall be thrown into hell, notwithstanding their “ pardon.” Let them consider this.

They count it a ridiculous thing to say, we be so often born of GOD, as we repent of sin; but it is more lamentable to fall oft into such sins, than ridiculous to be often renewed by repentance. They should not stick to the letter of an allegory too long.

Moreover, if we admit, as we do, that eternal life, at the last judgment, is given as a free and bounteous *gift*, and yet also as *the reward and crown of righteousness*; and that eternal death is then inflicted as *the wages and punishment of sin*; and as the demonstration also of GOD’s power and dominion, yet with justice and equity. If these things be most certain truths, as they are, it cannot be conceived by ordinary human understanding, how a decree of these things could be made before the foundations of the world were laid, without GOD’s prescience, as life is a reward, and death a punishment; seeing no justice can prepare a reward or punishment, but upon supposition or foreknowledge of good or evil deserts.

That eternal death is *from the retribution of justice*, is a truth most clear, and not possible to be decreed from before time, without foreknowledge of sin. My opponents, therefore, love not to argue about reprobation; or if they do, they fly to the dominion and liberty of GOD, as Lord absolute and unaccountable, to exclude prescience even here, if it were possible. But for predestination to eternal life, because it is the gift of GOD, they are confident it may be decreed without prescience of what man will do; which they might seem to have some colour for, if the blessedness of the saints were only from *the reward of grace*, and not from *retribution of justice*. But why strive they to separate and disjoin those things which GOD hath joined together? He having made the reward of the saints to be the retribution of justice, out of his prescience of their labouring to attain their end, even *life*: and to be also the gift of his grace, out of his own understanding what will bring them to happiness, if he grant them these benefits, whereby he shall
also

also attain his end, *the glory of his free love*, in giving eternal life to whom he will: both these being understood and known, before the very existence of men, or any act of his be allowed to be by any decree of the will of GOD; that is known only upon condition or supposition, if he please to will the creation, calling, and governing of the saints, in such sort as he foreknows will bring forth life unto them, and farther illustrate his glory. In sum, this judgment being made according to what is past, the predestination of it cannot but be according to what was foreseen.

GOD'S LOVE TO MANKIND. *Manifested by disproving the absolute decree for their damnation.*

[Continued from page 525.]

THREE things are usually answered to the foregoing premises.

I. That GOD's ways may be just, and yet seem unjust to man's erring understanding: and so is this decree, though flesh and blood will not yield to it.

This answer I take to be false; for nothing is truly just, which human understanding (purged from prejudice, corrupt affections and customs) hath in all ages, places, and persons judged to be unjust. The reason is, because GOD hath, by the light of nature, and the general impressions of good and evil made in the hearts of men, sufficiently enabled them to judge what is just, and what is not. When a thing is done, reason, so qualified, is able to say, this is just, or this is unjust, whether it be done by GOD or man. For (virtues in men being but the image of those perfections that dwell in GOD) justice in men and GOD are, in substance, one and the same thing, though infinitely differing in degree, as the greater and lesser light. That this power is ingrafted in man, GOD himself hath sufficiently signified in those scriptures, where he calleth on men to be judges of the equity of his ways: *Judge, I pray you, between*

tween me and my vineyard, Isaiah v. 3. *O ye house of Israel, are not my ways equal, and your ways unequal?* Ezek. xviii. 25. GOD would never put them upon the trial of reason, if he had not made it able to examine them.

The incarnation of the Son of GOD, his birth of a virgin, his dying, the resurrection of the body, and such mysteries as are peculiar to the gospel, and the proper objects of the christian faith, GOD hath not offered to the trial of our understandings, but rather derideth those that presume to judge of them by reason, 1 Cor. i. 20. *Where is the wise? where is the scribe? where is the disputer of this world?* And the reason is, because these things, being supernatural, and therefore not discernible by natural power, man is no competent judge of them by his natural understanding. But of the justice of his decrees and ways, he maketh him a judge; because, the common notions of just and unjust being imprinted in nature, he is able to apprehend what is just in divine acts as well as in his own.

II. It is answered, that these decrees are set down in scripture to be the will of GOD; and therefore, they must needs be just. For GOD's will is the rule of all righteousness.

To this I answer.

1. This rule in divinity is much abused by the maintainers of absolute reprobation. For GOD's will is not a *rule of justice* to himself, as if things were therefore just, because he willeth them and worketh them: but his justice is a rule of his will and works, which are the expressions of his will. He therefore maketh decrees and executeth them, because they are agreeable to that justice which dwells in the divine nature: he willeth and doeth nothing, but that which may be willed or done, (*salvâ justitiâ*) without wrong to his justice. St. Hierom speaking of the prophet *Hosea* taking a wife of fornications, *Hosea* i. 2. saith, it was done *typically*, not really, because "if it had been indeed done, it had been a most foul thing." But thou wilt answer, saith he, "*Deo jubente, nihil turpe est*, GOD commanding it, nothing is dishonest." Thus much we say, saith the father, that GOD commandeth nothing but what

is honest; but he doth not by commanding dishonest things, make those things honest which are abominable: GOD doth not will a thing, and so make it good: but wil- leth it, because it is in itself good antecedently.

2. I reply, that those absolute decrees of men's inevita- ble salvation and damnation are no parts of GOD's re- vealed will. To say they are, is a mere begging of the question.

III. Their third answer is, that GOD is not bound to restore men power to believe, because they once had it, and have lost it through their own fault, as a master is not bound to renew his servant's stock if he have wasted it by bad husbandry.

I grant, that GOD is simply and absolutely bound to no man, because he is a most free dispenser of his own favours, where and what, and to whom he will, and no man is be- forehand with GOD: *Who hath given unto him, and it shall be recompensed again.* Rom. xi. 35.

But yet he is conditionally bound: for he hath tied himself three ways especially.

1. By decreeing. The Almighty is eternally subject to his own ordinances, or else he would be mutable: and therefore what gifts soever he hath decreed to men, he is bound to give them by virtue of his own decree.

2. By promising. - We used to say, promise is debt, it is justice to perform what it was free to promise. If therefore GOD hath made a promise of any gift or grace to men, his promise bindeth him to performance.

3. By giving men a law to keep; which without super- natural grace they can no more keep, than they can eat a rock. By such a law the supreme Law-giver bindeth him- self to his people, to give them such power as may enable them to keep that law, or else he becometh (as the evil ser- vant filed him) *a hard master, reaping where he sowed not*, and the very true and proper cause of the transgression of that law. We shall find GOD always giving strength, when he giveth a command: when he commanded the creatures to *increase and multiply*, he gave them a multiply- ing virtue: when Christ bade the lame man *arise, take up*
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his bed, and walk, he put into his limbs an ability of walking: when *Adam* had a spiritual law given him to obey, which without spiritual strength he could not, GOD gave him strength answerable to the law. So that *Adam* had a *power and possibility*, though no necessity of continuing in obedience.

That I may bring this home to my purpose, I say, GOD is bound to restore unto men power to believe, supposing these things that follow.

1. That he hath vouchsafed to enter into a new covenant of peace with men, when he needed not.
2. That in this covenant, he requireth obedience at men's hands, even at theirs that perish.
3. That he promiseth eternal life to every man, if he obey and keep the covenant.
4. That he punisheth the disobedient with everlasting death.

These particulars supposed, the most free GOD, who is absolutely bound to none, is engaged to give ability of believing unto men; nor can he justly without this gift punish the disobedient, any more than a magistrate having put out a man's eyes for an offence, can command this man with justice to read a book, and because he readeth not, put him to death; or, than a master, when he hath taken away from his servant the flock which he hath misemployed, can afterwards exact of him a just employment of the same flock, and punish him because he employeth it not.

I conclude therefore, that the absolute reprobation of such men as are called to believe in Christ, and punished if they believe not, is utterly repugnant to the justice of GOD.

IV. Absolute reprobation opposeth the *truth* and *sincerity* of GOD.

GOD is a GOD of truth, *Deut.* xxxii. 4. *Truth itself*, *John* xiv. 6. so called, because he is the fountain of truth and the perfection of truth, without the least mixture of falsehood. *The strength of Israel cannot lie*, *1 Sam.* xv. 29. *Let GOD be true, and every man a liar*, saith the apostle, *that he might be justified in his sayings and overcome when he*

is judged; that is, men may lie (for all men are liars) but GOD can never lie. But by absolute reprobation GOD is made untrue and hypocritical in his dealings with men, and in all matters appertaining to their eternal state, particularly in his commands, in his offers of grace and glory, in his threats, passionate wishes and desires of men's chief good, and in his expostulations and commiseration also.

1. In his *commands*. For by this doctrine GOD commandeth those men to repent and believe, whom he secretly purposeth shall not believe. "Though GOD command reprobates to believe the gospel, yet he will not have them believe," saith *Piscator*. Now whom GOD commandeth to believe and repent, those he willeth outwardly should believe and repent; and he must inwardly and heartily will it too, or else he dissembleth.

2. In his *offers of grace and glory*, which he maketh to such as refuse them, as well as to those who accept them to their salvation.

This is evident, *Isa. lxxv. 2. I have spread out my hands all the day long.* To whom? *To a rebellious people.* And *Matt. xxii.* we read, that those men were invited to the wedding that came not: and *Acts iii. 26.* it is said to the jews who had denied Christ, *To you hath GOD sent his Son Jesus to bless you, in turning every one of you from your iniquities.*

But now GOD's meaning is, by this doctrine, that the most of those to whom he offereth his grace and glory, shall have neither. And so *Piscator* saith, "grace is not offered by GOD even to those who were called, with a meaning to give it, but to the elect only." In the same book he hath such another speech: "Though GOD in words protest he would have reprobates to believe, yet indeed he will not have them." They make GOD to deal with men in matters of salvation, as the poets feign the gods to have dealt with poor *Tantalus*. They placed him in a clear river up to the chin, and under a tree which bare much sweet and pleasant fruit, that did almost touch his lips: but this they did with a purpose that he should taste of neither: for when he put his mouth to the water to drink, it waved away from him;

him; and when he reached his hand to the fruit to have eaten of it, it withdrew itself out of his reach, so as he could neither eat nor drink. Just so dealeth GOD with reprobates, by their doctrine; he placeth them under the plentiful means of salvation, offereth it to them so plainly, that men would think they might have it when they will; and yet intendeth fully they shall never have it, withholding from them either the first grace, that they cannot believe, or the second grace, that they cannot persevere. Did not those gods delude *Tantalus*? Yes, doubtless. And if GOD do so with reprobates, what doth he but delude them, and dissemble with them in his fairest offers of salvation? And this do *Zanchius* and *Bucer* grant by evident consequence, as appeareth by a speech or two of theirs, which cannot stand with their conclusion; and, therefore, I suppose fell unwarily from them.

Zanchius telleth us roundly, "That every man who is called, is bound to think that he is elected, otherwise he doth offer great injury to GOD, and accuse him of lying, who saith to him in his word, that he desireth his salvation, and for this cause hath called him." In which speech he plainly implieth, that if GOD calleth a man whom he hath absolutely rejected, he doth but delude him when he calleth him. The like speech hath *Bucer*: "A man must believe that he is predestinated, or else he maketh GOD to mock him when he calleth him."

A man, therefore, that is not predestinated, but an absolute reprobate, when he is called to salvation, is but deluded.

If a creditor should resolve, upon no terms to forgive his debtor one farthing, and yet make him offers to remit the whole upon some conditions, and bind his offers with a deep and solemn oath; would not we say, that he was a rank dissembler, and a meer deluder of his poor debtor? We can say no less of GOD, if he hath irrevocably decreed at no hand to save such particular men, and yet promiseth and sweareth that he will save them, if they will believe his promises, and repent. What can such oaths and promises be, but mere delusions of miserable men?

3. In his threats and comminations also, by this doctrine, is GOD made to be hollow and deceitful. For against what sins are threats denounced? Always against actual sins: we never read, that they are thundered out against us for original sin: they intimate, therefore, that the sins for which men go to hell, are their actual transgressions. But if it be true, that GOD decreed all men to hell for original sin, that which those threats import is not true, and so GOD is not sincere in them. Besides, all threatenings imply, that the evil threatened may be avoided: for therefore are they denounced, that men might be brought to repentance, and so escape the evils threatened. But if some men be peremptorily ordained to destruction, their destruction cannot be prevented; and so the threatenings of damnation signify an untruth, and GOD in them dealeth not plainly with men.

4. In all the other things before mentioned, is GOD full of guile too, by this opinion; namely, in his

(1) *Passionate wishes*, that even those men might repent that repent not, and might be saved that through their impenitency are not saved. Of these we read, *Deut. v. 29. O that there were such an heart in them to fear me, that it might go well with them!* And *Psalms lxxxi. 13. O that my people had hearkened, and Israel had walked in my ways!* And, *Isaiah xlvi. 18. O that thou hadst hearkened to my commandments!*

(2) In his mournful *expostulations*, *Isaiah v. 3, 4. Judge, I pray you, between me and my vineyard: what could I have done more for my vineyard?* And *Jeremiah ii.* throughout the whole chapter, especially ver. 31. *Have I been a wilderness to Israel, or a land of darkness?* And ver. 32. *Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.* *Ezek. xxxiii. 11. Turn ye, turn ye: why will ye die, O house of Israel!*

(3) In his melting *commiserations* of the woful condition of foolish men, who would not be reclaimed: *How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel? My heart is turned within me, my repentings are kindled together.* *Hof. xi. 8. O Jerusalem, Jerusalem, which killest*
the

the prophets, and stoneſt them that are ſent unto thee! Matt. xxiii. 37.

In all theſe there is but little ſincerity, if there be a ſecret reſolution that the moſt of thoſe, towards whom theſe wiſhes, chidings, and bemoanings are uſed, ſhall be damned without remedy. GOD's faireſt offers, his ſweeteſt invitations, his greateſt ſympathies, and ampleſt courteſies, if this doctrine be true, come little ſhort of *Abſalom's* feaſt, the kiſs of *Judas*, and the *Hyæna's* tears: for in all theſe he ſaith one thing and meaneth another, and therefore diſſembleth. Nay, the whole miniſtry (wherein GOD commandeth, offereth, chideth, entreateth, lamenteth) if this be true, is but a mere impoſture, a giving of words without any meaning of answerable deeds; and an impoſture ſo much the greater, by how much the ſhew of kindneſs is the heartier. For how can good things be offered with ſtronger ſhews of a good meaning, than when it is offered with exhortations and entreaties to accept it, with clear demonſtrations of the excellencies of it, with unfeigned wiſhes that the parties to whom it is offered would accept it, and bitter lamentations for their folly in reſuſing it? With all theſe enforcements is GOD's tender of ſalvation to reprobates accompanied; and therefore in ſhew moſt hearty and ſerious.

In a word, thus ſpeaketh GOD, by this doctrine, to reprobates in the miniſtry.

“ O ye reprobates (once dearly beloved by me in your father *Adam*, but now extremely and implacably hated, and by mine eternal and uncontrollable order ſealed up under invincible ſin and miſery) amend your lives, and believe in the name of my only-begotten Son. If you repent and believe not, there is no remedy, you muſt be damned; but if you repent and believe, you ſhall be ſaved: though your ſins be as red as ſcarlet, I will make them as white as wool. Think not that I would have you die; for I ſwear, *As I live, I will not the death of him that dieth*: I would have no man to periſh, but all to come to repentance: I beſeech you, therefore, be reconciled. I have cried and called upon you, I have a long time waited upon you, that you might repent,
and

and still am knocking at the doors of your hearts for entrance. *O that there were a heart in you to fear me and keep my commandments, that it might go well with you for ever! What shall I do unto you? how shall I intreat you? Will you not be made clean? when will it once be?*" Can GOD speak thus to reprobates, who by his own decree shall never repent or be saved, without the deepest dissimulation?

That which is usually said to clear the absolute decree, is, that GOD wisheth the salvation of the reprobate seriously, but not absolutely; he would have those men saved, but yet upon condition they will repent and believe. And, therefore, though they do perish, GOD is candid and sincere in his offers of salvation to them: for therefore do they perish, because they perform not the condition, and not because GOD offereth not salvation seriously unto them.

But this answer is short: it is true GOD will have all men to be saved upon condition only, that they will repent and believe, according to that speech of St. *Ambrose*, *Deus vult omnes salvari, si & ipsi velint*: "GOD would have all to be saved, if they themselves would:" for if he would absolutely have it so, what can hinder it? who hath resisted his will? It is true likewise, that a conditional promise may be serious as well as an absolute: but then the condition must be possible to them to whom the promise is made: and the performance of the condition must be a part of GOD's will, as well as the salvation promised, or else the promise cannot be candid and sincere. A condition is the offer of a power of choice. Where there is no liberty of choice afforded, there is no true condition appointed. In substance it is all one to offer a courtesy under a condition not possible, and not to offer it at all; and in circumstance it is much worse.

In substance all one: the lawyers tell us, that a contract made under a condition not possible, is esteemed no bargain. And the logician's rule is, that a conditional proposition which hath an impossible condition annexed to it, is equivalent to a negation. It is all one for me to offer a piece of money to one blind, upon the condition he will open his eyes, and tell me what piece of money it is, and what stamp it hath; and to deny it flatly to another: for the one hath it

no more than the other. And it is all one for a man to have a daughter to bestow in marriage, and to tell her suitor, I will give you my daughter, if you will span the earth, or touch the heavens with your finger; and to tell him plainly, set your heart at rest, I will never bestow her upon you: for the suitor speedeth both ways alike.

And it is in circumstance a great deal worse: for it is a denial, under colour of the contrary; a denial joined with a scoff, a derision, as was that of the *Jebusites*, 2 Sam. v. 6. who told *David*, that he should not enter into the fort of *Zion*, except he took away the blind and the lame: their meaning was, they would never deliver it up unto him: and because they thought it impossible for him to take away the blind and the lame, they told him, if he did so, then they would yield it up. It was an ironical and scoffing denial of his demand. If the king of *England* should make an unrepealable law, that no *German* should be made a citizen of *London*, or free denizon of the kingdom; and then make a decree, to give some bountiful gratuities, but to the citizens of *London*, or to the subjects of the kingdom only, and to none but them; and yet for all this should command it to be proclaimed, that he will give them to the *Germans*, upon condition they will be made free-men of *London*, or be incorporated into the kingdom: would not any man say, that the king, in this case, did dissemble and delude the *Germans*? And if any should say, there would be no dissembling in it; for if they would become citizens or subjects, they should have the promised gratuities: a man might truly answer, that therefore the king doth counterfeit and cozen them, because he maketh a tender to them upon a condition not possible by his own decree. In like manner, if **GOD** hath made a decree, that such men shall never believe; and yet offer them heaven on condition they will believe; it may most truly be said, that **GOD** doth not only deny them heaven, but deny it with a bitter derision.

And thus have I shewed the contrariety of this opinion to four principal attributes of **GOD**, which is my second general reason against it.

SERMON XII.

On MARK ix. 48.

Where their worm dieth not, and the fire is not quenched.

1. EVERY truth which is revealed in the oracles of GOD, is undoubtedly of great importance. Yet it may be allowed, that some of those which are revealed therein, are of greater importance than others; as being more immediately conducive to the grand end of all, the eternal salvation of men. And we may judge of their importance, even from this circumstance, that they are not mentioned once only in the sacred writings, but are repeated over and over. A remarkable instance of this we have, with regard to the awful truth which is now before us. Our blessed Lord, who uses no superfluous words, who makes no *vain repetitions*, repeats it over and over in the same chapter, and as it were in the same breath. So verse 43, 44. *If thy hand offend thee, if a thing or person as useful as a hand, be an occasion of sin, and there is no other way to shun that sin, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell: into unquenchable fire, where their worm dieth not, and the fire is not quenched.* So again, verse 45, 46. *If thy foot offend thee, cut it off. It is better for thee to enter halt into life, than having two feet to be cast into hell: into unquenchable fire, where their worm dieth not, and the fire is not quenched.* And yet again, ver. 47, 48. *If thine eye, a person or thing as dear as thine eye offend thee, hinder thy running the race which is set before thee, pluck it out; it is better for thee to enter into the kingdom of GOD with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and the fire is not quenched.*

2. And let it not be thought, that the consideration of these terrible truths, is proper only for enormous sinners. How is this supposition consistent with what our Lord speaks to those who were then doubtless the holiest men upon earth?

Luke

Luke xii. 1, 4, 5. *When innumerable multitudes were gathered together, he said to his disciples, (the apostles) first of all I say unto you, my friends, fear not them that can kill the body, and after that have no more that they can do: but I say unto you, fear him, who after he hath killed hath power to cast into hell: yea, I say unto you, fear him!* Yea, fear him under this very notion, of having power to cast into hell: that is in effect, fear lest he should cast you into the place of torment. And this very fear, even in the children of GOD, is one excellent means of preserving them from it.

3. It behoves therefore not only the outcasts of men, but even *you his friends*, you that fear and love GOD, deeply to consider what is revealed in the oracles of GOD, concerning the future state of punishment. How widely distant is this from the most elaborate accounts which are given by the heathen authors? Their accounts are (in many particulars at least) childish, fanciful and self-inconsistent. So that it is no wonder, they did not believe themselves, but only related the tales of the vulgar. So *Virgil* strongly intimates, when after the laboured account he had given of the shades beneath, he sends him that had related it out of the ivory gate, through which (as he tells us) only *dreams* pass: thereby giving us to know, that all the preceding account is no more than a dream. This he only insinuates; but his brother poet, *Juvenal*, speaks out, flat and plain.

*Esse aliquos manes, & subterranea regna,
Nec pueri credunt, nisi qui nondum aere lavantur.*

Even our children do not believe a word of the tales concerning another world.

4. Here on the contrary, all is worthy of GOD the creator, the Governor of mankind. All is awful and solemn; suitable to his wisdom and justice, by whom *Tophet* was ordained of old: although originally prepared, not for the children of men, but for the devil and his angels.

The punishment of those who in spite of all the warnings of GOD, resolve to have their portion with the devil and his angels, will, according to the ancient, and not improper division, be either *Pæna damni*, what they lose, or *Pæna sensus*, what they feel. After considering these separately, I shall touch on a few additional circumstances, and conclude with two or three inferences.

I. 1. And first, let us consider the *Pæna damni*, the punishment of loss. This commences in that very moment, wherein the soul is separated from the body : in that instant the soul loses all those pleasures, the enjoyment of which depends on the outward senses. The smell, the taste, the touch, delight no more : the organs that ministered to them are spoiled, and the objects that used to gratify them, are removed far away. In the dreary regions of the dead, all these things are forgotten : or if remembered, are only remembered with pain, seeing they are gone for ever. All the pleasures of the imagination are at an end. There is no grandeur in the infernal region : there is nothing beautiful in those dark abodes : no light, but that of livid flames. And nothing new, but one unvaried scene of horror upon horror. There is no music but that of groans and shrieks, of weeping, wailing and gnashing of teeth ; of curses and blasphemies against GOD, or cutting reproaches of one another. Nor is there any thing to gratify the sense of honour : no ; they are the heirs of shame and everlasting contempt,

2. Thus are they totally separated from all the *things* they were fond of in the present world. At the same instant will commence another loss ; that of all the *persons* whom they loved. They are torn away from their nearest and dearest relations, their wives, husbands, parents, children, and (what to some will be worse than all this) the friend which was as their own soul. All the pleasures they ever enjoyed in these is lost, gone, vanished away. For there is no friendship in hell. Even the poet who affirms (though I know not on what authority)

“ Devil

“ Devil with devil damn'd
Firm concord holds :”

Does not affirm that there is any concord among the human fiends, that inhabit the great abyss.

3. But they will then be sensible of a greater loss, than that of all they enjoyed on earth. They have lost their place in *Abraham's* bosom, in the *paradise* of GOD. Hitherto indeed it hath not entered into their hearts to conceive, what holy souls enjoy in the garden of GOD, in the society of angels, and of the wisest and best men, that have lived from the beginning of the world : (not to mention, the immense increase of knowledge, which they will then undoubtedly receive.) But they will then fully understand the value of what they have vilely cast away.

4. But as happy as the souls in *paradise* are, they are preparing for far greater happiness. For *paradise* is only the porch of heaven ; and it is there the spirits of just men are made perfect. It is in heaven only that there is the fulness of joy, the pleasures that are at GOD's right hand for evermore. The loss of this, by those unhappy spirits, will be the completion of their misery. They will then know and feel, that GOD alone is the centre of all created spirits : and consequently that a spirit made for GOD, can have no rest out of him. It seems that the apostle had this in view, when he spoke of those, *who shall be punished with everlasting destruction, from the presence of the Lord.* Banishment from the presence of the Lord, is the very essence of destruction to a spirit that was made for GOD. And if that banishment lasts for ever, it is *everlasting destruction.*

Such is the loss sustained by those miserable creatures, on whom that awful sentence will be pronounced, *depart from me, ye cursed!* What an unspeakable curse, if there were no other ! But alas ! this is far from being the whole : for to the punishment of *loss* will be added, the punishment of *sense.* What they lose, implies unspeakable misery, which yet is inferior to what they feel. This it is, which our

Lord

Lord expresses in those emphatical words, *Where their worm dieth not, and the fire is not quenched.*

II. 1. From the time that sentence was pronounced upon man, *Dust thou art, and unto dust thou shalt return,* it was the custom of all nations, so far as we can learn, to commit dust to dust: it seemed natural to restore the bodies of the dead to the general mother earth. But in process of time another method obtained, chiefly among the rich and great, of burning the bodies of their relations, and frequently in a grand magnificent manner. For which purpose they erected huge funeral piles, with immense labour and expence. By either of these methods the body of man was soon restored to its parent dust. Either the worm or the fire soon consumed the well-wrought frame; after which the worm itself quickly died, and the fire was entirely quenched. But there is likewise a worm that belongs to the future state: and that is a worm that never dieth. And there is a fire, hotter than that of the funeral pile: and it is a fire that will never be quenched.

2. The first thing intended by the worm that never dieth, seems to be a guilty conscience, including self-condemnation, sorrow, shame, remorse, and a sense of the wrath of GOD. May not we have some conception of this, by what is sometimes felt even in the present world? Is it not of this chiefly that *Solomon* speaks, when he says, *The spirit of a man bear his infirmities, his infirmities or griefs of any other kind: but a wounded spirit who can bear?* Who can bear the anguish of an awakened conscience, penetrated with a sense of guilt, and the arrows of the Almighty sticking in the soul and drinking up the spirit! How many of the stout-hearted have sunk under it, and chose strangling rather than life? And yet what are these wounds, what is all this anguish of a soul while in this present world, in comparison of those they must suffer when their souls are wholly awakened, to feel the wrath of an offended GOD! Add to these, all unholy passions, fear, horror, rage; evil desires, desires that can never be satisfied. Add all unholy tempers, envy, jealousy, malice, and
revenge:

revenge: all of which will incessantly gnaw the soul, as the vulture was supposed to do the liver of *Tityus*. To these if we add hatred of GOD and all his creatures, all these united together may serve to give us some little, imperfect idea of the worm that never dieth.

3. We may observe a remarkable difference in the manner wherein our Lord speaks concerning the two parts of the future punishment. He says, *Where THEIR worm dieth not*, of the one; *where THE fire is not quenched*, of the other. This cannot be by chance. What then is the reason for this variation of the expression?

Does it not seem to be this? *The fire* will be the same, essentially the same, to all that are tormented therein: only perhaps more intense to some than others, according to their degree of guilt. But *their worm* will not, cannot be the same. It will be infinitely varied, according to the various kinds as well as degrees of wickedness. This variety will arise partly from the judgment of GOD, *rewarding every man according to his works*. For we cannot doubt but this rule will take place, no less in hell than in heaven. As in heaven, *every man will receive his own reward*, incommunicably his own, according to *his own labours*, that is, the whole tenor of his tempers, thoughts, words and actions: so undoubtedly every man in fact will receive his own bad reward, according to his own bad labour. And this likewise will be incommunicably *his own*, even as his labour was. Variety of punishment will likewise arise from the very nature of the thing. As they that bring most holiness to heaven, will find most happiness there; so on the other hand it is not only true, that the more wickedness a man brings to hell, the more misery he will find there; but that this misery will be infinitely varied according to the various kinds of his wickedness. It was therefore proper to say *the fire*, in general; but *their worm* in particular.

4. But it has been questioned by some, "whether there be any fire in hell? That is, any material fire?" Nay, if there be any fire, it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth!

Both

Both the one and the other is absolute nonsense, a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence. But if we granted them there is no fire at all there, what would they gain thereby? Seeing this is allowed on all hands that it is either fire or something worse? And consider this; does not our Lord speak *as if* it were real fire? No one can deny, or doubt of this. Is it possible then to suppose, that the GOD of truth would speak in this manner, if it were not so? Does he design to fright his poor creatures? What, with scarecrows? With vain shadows of things that have no being? O let not any think so! Impute not such folly to the Most High!

5. But others aver, "It is not possible that fire should burn always. For by the immutable law of nature, it consumes whatever is thrown into it. And by the same law, as soon as it has consumed its fuel, it is itself consumed; it goes out."

It is most true, that in the present constitution of things, during the present laws of nature, the element of fire does dissolve and consume whatever is thrown into it. But here is the mistake: the present laws of nature are not immutable. When the heavens and the earth shall flee away, the present scene will be totally changed: and with the present constitution of things, the present laws of nature will cease. After this great change nothing will be dissolved, nothing will be consumed any more. Therefore if it were true, that fire consumes all things now, it would not follow that it would do the same, after the whole frame of nature has undergone that vast, universal change.

6. I say, "If it were true, that fire consumes *all things* now." But indeed it is not true, has it not pleased GOD, to give us already some proof of what will be hereafter? Is not the *Linum Asbestum*, the incombuſtible flax, known in most parts of *Europe*? If you take a towel or handkerchief made of this (one of which may now be seen in the *British* museum,) you may throw it into the hottest fire, and when it is taken out again it will be observed, upon the nicest experiment, not to have lost one grain of its weight. Here therefore

fore is a substance before our eyes, which even in the present constitution of things, (as if it were an emblem of things to come) may remain in fire without being consumed.

7. Many writers have spoken of other bodily torments added to the being cast into the lake of fire. One of these, even pious *Kempis*, supposes that misers, for instance, have melted gold poured down their throats: and he supposes many other particular torments, to be suited to men's particular sins. Nay, our great poet himself supposes the inhabitants of hell to undergo variety of tortures: not to continue always in the lake of fire, but to be frequently, "by harpy-footed furies hauled" into regions of ice; and then back again, through "extremes by change more fierce." But I find no word, no tittle of this, not the least hint of it in all the bible. And surely this is too awful a subject, to admit of such play of imagination. Let us keep to the written word. It is torment enough, to dwell with everlasting burnings.

8. This is strongly illustrated by a fabulous story, taken from one of the eastern writers, concerning a *Turkish* king, who after he had been guilty of all manner of wickedness, once did a good thing: for, seeing a poor man falling into a pit, wherein he must have inevitably perished, and kicking him from it, he saved his life. The story adds, that when, for his enormous wickedness, he was cast into hell, that foot wherewith he had saved the man's life, was permitted to lie out of the flames. But allowing this to be a real case, what a poor comfort would it be? What if both feet were permitted to lie out of the flames, yea, and both hands, how little would it avail? Nay, if all the body were taken out, and placed where no fire touched it, and only one hand or one foot kept in a burning fiery furnace; would the man meantime be at much ease? Nay, quite the contrary. Is it not common to say to a child, "put your finger into that candle: can you bear it even for one minute? How then will you bear hell-fire!" Surely it will be torment enough to have the flesh burnt off from only one finger. What then

will it be, to have the whole body plunged for ever, into a lake of fire burning with brimstone!

III. It remains now only to consider two or three circumstances attending the never-dying worm and the unquenchable fire.

1. And first consider the company wherewith every one is surrounded in that place of torment. It is not uncommon to hear even condemned criminals, in our public prisons, say, "O! I wish I was hanged out of the way, rather than to be plagued with these wretches that are round about me." But what are the abandoned wretches upon earth, compared to the inhabitants of hell? None of these are as yet perfectly wicked, emptied of every spark of good; certainly not till this life is at an end; probably not till the day of judgment. Nor can any of these exert without controul their whole wickedness on their fellow-creatures. Sometimes they are restrained by good men: sometimes even by bad. So even the torturers in the *Romish* inquisition, are restrained by those that employ them, when they suppose the sufferer cannot endure any more. They then order the executioners to forbear: because it is contrary to the rules of the house, that a man should die upon the rack. And very frequently, when there is no human help, they are restrained by GOD, who hath set them their bounds which they cannot pass, and saith, hitherto shall ye come, and no farther. Yea, so mercifully hath GOD ordained, that the very extremity of pain naturally causes a suspension of it. The sufferer faints away, and so (for a time at least) sinks into insensibility. But the inhabitants of hell are perfectly wicked, having no spark of goodness remaining. And they are restrained by none from exerting to the uttermost their total wickedness. Not by men; none will be restrained from evil by his companions in damnation. And not by GOD; for he hath forgotten them, hath delivered them over to the tormentors. And the devils need not fear, like their instruments upon earth, lest they should expire under the torture. They can die no more: they are strong to sustain, whatever the united malice, skill
and

and strength of angels can inflict upon them. And their angelic tormentors have time sufficient to vary their torments a thousand ways. How infinitely may they vary one single torment, horrible appearances? Whereby there is no doubt, an evil spirit, if permitted, could terrify the stoutest man upon earth to death.

2. Consider, Secondly, that all these torments of body and soul, are without any intermission. They have no respite from pain; but *the smoke of their torment ascendeth up day and night*. Day and night! That is speaking according to the constitution of the present world; wherein GOD has wisely and graciously ordained, that day and night should succeed each other: so that in every four-and-twenty hours there comes a

“ Daily sabbath made to rest
Toiling man and weary beast.”

Hence we seldom undergo much labour, or suffer much pain, before

“ Tir'd nature's kind restorer, balmy sleep”

steals upon us by insensible degrees, and brings an interval of ease. But although the damned have uninterrupted night, it brings no interruption of their pain. No sleep accompanies that darkness: whatever either ancient or modern poets, either *Homer* or *Milton* dream, there is no sleep, either in hell or heaven. And be their suffering ever so extreme, be their pain ever so intense, there is no possibility of their fainting away; no, not for a moment.

Again. The inhabitants of earth are frequently diverted from attending to what is afflictive, by the cheerful light of the sun, the vicissitudes of the seasons, “ the busy hum of men,” and a thousand objects that roll around them with endless variety. But the inhabitants of hell have nothing to divert them from their torments even for a moment,

“ Total eclipse: no sun, no moon!”

no change of seasons or of companions. There is no business, but one uninterrupted scene of horror, to which they must be all attention. They have no interval of inattention or stupidity: they are all eye, all ear, all sense. Every instant of their duration, it may be said of their whole frame, that they are,

“ Tremblingly alive all o’er,
And smart and agonize at every pore.”

3. And of this duration *there is no end!* What a thought is this? Nothing but eternity is the term of their torment! And who can count the drops of rain, or the sands of the sea, or the drops of eternity? Every suffering is softened, if there be any hope, though distant of deliverance from it. But here

“ Hope never comes, that comes to all”

the inhabitants of the upper world. What! sufferings never to end?

“ Never! Where sinks the soul at that dread found?
Into a gulph how dark, and how profound!”

Suppose millions of days, of years, of ages elapsed, still we are only on the threshold of eternity! Neither the pain of body or of soul is any nearer at an end, than it was millions of ages ago. When they are once cast into τὸ πυρ το ἀσβεστον. (How emphatical!) *The fire, the unquenchable, all is concluded: Their worm dieth not, and the fire is not quenched!*

Such is the account which the Judge of all gives of the punishment which he has ordained for impenitent sinners. And what a counter-balance may the consideration of this be, to the violence of any temptation? In particular to the fear of man, the very use to which it is applied by our Lord himself, *Be not afraid of them that kill the body, and after that have no more that they can do: but fear him who*
after

after he hath killed, hath power to cast into hell, Luke xii. 4, 5.

What a guard may these considerations be, against any temptations from pleasure? Will you lose, for any of these poor, earthly pleasures, which perish in the using, (to say nothing of the present substantial pleasures of religion,) the pleasures of paradise, such as *eye hath not seen, nor ear heard, neither hath it entered into our hearts to conceive?* Yea, the pleasures of heaven, the society of angels, and of the spirits of just men made perfect, the conversing face to face with GOD your Father, your Saviour, your sanctifier, and the drinking of those rivers of pleasure that are at GOD's right hand for evermore?

Are you tempted by pain either of body or mind? O compare present things with future. What is the pain of body which you do or may endure, to that of lying in a lake of fire burning with brimstone? What is any pain of mind, any fear, anguish, sorrow, compared to *the worm that never dieth? That never dieth!* This is the sting of all! As for our pains on earth, blessed be GOD, they are not eternal. There are some intervals to relieve, and there is some period to finish them. When we ask a friend that is sick, how he does, "I am in pain now, says he; but I hope to be easy soon." This is a sweet mitigation of the present uneasiness. But how dreadful would his case be, if he should answer, "I am all over pain, and I shall never be eased of it. I lie under exquisite torture of body, and horror of soul. And I shall feel it for ever." Such is the case of the damned sinners in hell. Suffer any pain then, rather than come into that place of torment.

I conclude with one more reflection, taken from Dr. Watts. "It demands our highest gratitude, that we who have long ago deserved this misery, are not yet plunged into it. While there are thousands who have been adjudged to this place of punishment, before they had continued so long in sin as many of us have done, what an instance is it of divine goodness, that we are not under this fiery vengeance? Have we not seen many sinners, on our right and our left, cut off in their sins? And what but
the

the tender mercy of GOD, hath spared us week after week, month after month, and given us space for repentance? What shall we render unto the Lord, for all his patience and long suffering, even to this day? How often have we incurred the sentence of condemnation by our repeated rebellion against GOD? And yet we are still alive in his presence, and are hearing the words of hope and salvation. O let us look back, and shudder at the thoughts of that dreadful precipice, on the edge of which we have so long wandered! Let us fly for refuge to the hope that is set before us, and give a thousand thanks to the divine mercy, that we are not plunged into this perdition."

Newport, Isle of Wight. Oct. 10, 1782.

A DISCOURSE*

On ROMANS viii. 29, 30.

Whom he did foreknow, he did predestinate to be conformed to the image of his Son:—Whom he did predestinate, them he also called: whom he called, them he also justified; and whom he justified, them he also glorified.

1. **O**UR beloved brother Paul, says St. Peter†, according to the wisdom given to him, hath written unto you: as also in all his epistles, speaking in them of these things: in which are some things hard to be understood; which they that are unlearned and unstable, wrest as they do also the other scriptures, to their own destruction.

2. It is not improbable, that among those things spoken by St. Paul which are hard to be understood, the apostle Peter might place what he speaks on this subject, in the eighth and ninth chapters of his epistle to the Romans. And it is certain

* This Sermon was written by Mr. WESLEY, and printed in Europe many years ago, but was never re-printed in America: We therefore judge it may be pleasing to our readers to have it inserted in our Magazine.

† 2 Pet. iii. 15, 16.

certain, not only *the unlearned*, but many of the most learned men in the world; and not *the unstable* only, but many who seemed to be well established in the truths of the gospel, have for several centuries, *wrested* these passages to their own destruction.

3. *Hard to be understood* we may well allow them to be, when we consider, how men of the strongest understanding, improved by all the advantages of education, have continually differed in judgment concerning them. And this very consideration, that there is so wide a difference upon the head, between men of the greatest learning, sense and piety, one might imagine would make all who now speak upon the subject, exceedingly wary and self-diffident. But I know not how it is, that just the reverse is observed, in every part of the christian world. No writers upon earth appear more positive, than those who write on this difficult subject. Nay, the same men, who writing on any other subject, are remarkably modest and humble; on this alone lay aside all self-distrust,

“ And speak *ex cathedra** infallible.”

This is peculiarly observable of almost all those, who assert the absolute decrees. But surely it is possible to avoid this: whatever we propose, may be proposed with modesty, and with deference to those wise and good men, who are of a contrary opinion. And the rather, because so much has been said already, on every part of the question, so many volumes have been written, that it is scarce possible to say any thing which has not been said before. All I would offer at present, not to the lovers of contention, but to men of piety and candour, are a few short hints, which perhaps may cast some light on the text above recited.

4. The more frequently and carefully I have considered it, the more I have been inclined to think, that the apostle is not here (as many have supposed) describing a chain of causes and effects; (this does not seem to have entered into his

* From the chair.

his heart :) but simply shewing *the method in which GOD works; the order* in which the several branches of salvation constantly follow each other. And this, I apprehend, will be clear to any serious and impartial inquirer, surveying the work of GOD either forward or backward; either from the beginning to the end, or from the end to the beginning.

5. And first, let us look forward on the whole work of GOD in the salvation of man, considering it from the beginning; from the first point, till it terminates in glory. The first point is, The foreknowledge of GOD. GOD *foreknew* those in every nation, who would believe, from the beginning of the world to the consummation of all things. But in order to throw light upon this dark question, it should be well observed, that when we speak of GOD's *foreknowledge*, we do not speak according to the nature of things, but after the manner of men. For if we speak properly, there is no such thing, as either *foreknowledge* or *afterknowledge* in GOD. All time, or rather all eternity (for time is only that small fragment of eternity which is allotted to the children of men) being present to him at once, he does not know one thing before another, or one thing after another; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with him at once, so he sees, at once, whatever was, is, or will be to the end of time. But observe, we must not think they *are*, because he *knows* them. No: he knows them, because they are. Just as I (if one may be allowed to compare the things of men with the deep things of GOD) now know the sun shines. Yet the sun does not shine, because I know it: but I know it, because it shines. My knowledge *supposes* the sun to shine; but does not in any wise *cause* it. In like manner, GOD knows that man sins; for he knows all things. Yet we do not sin, because he knows it; but he knows it, because we sin. And his knowledge *supposes* our sin, but does not in any wise *cause* it. In a word, GOD looking on all ages, from the creation to the consummation, as a moment, and seeing at once whatever is in the hearts of all the children of men,

men, knows every one that does or does not believe in every age or nation. Yet what he knows, whether faith or unbelief, is in no wise caused by his knowledge. Men are as free in believing or not believing, as if he did not know it at all.

6. Indeed if man was not free, he could not be accountable, either for his thoughts, words, or actions. If he were not free, he would not be capable either of reward or punishment. He would be incapable either of virtue or vice; of being either morally good or bad. If he had no more freedom than the sun, the moon, or the stars, he would be no more accountable than they. On supposition that he had no more freedom than they, the stones of the earth would be as capable of reward, and as liable to punishment as man: one would be as accountable as the other. Yea, and it would be as absurd to ascribe either virtue or vice to him, as to ascribe it to the stock of a tree.

7. But to proceed. *Whom he did foreknow, them he did predestinate, to be conformed to the image of his Son.* This is the second step, (to speak after the manner of men: for in fact, there is nothing *before* or *after* in GOD.) In other words, GOD decrees, from everlasting to everlasting, that all who believe in the Son of his love, shall be conformed to his image, shall be saved from all inward and outward sin, into all inward and outward holiness. Accordingly it is a plain, undeniable fact, all who truly believe in the name of the Son of GOD, do now *receive the end of their faith, the salvation of their souls*: and this in virtue of the unchangeable, irreverfible, irresistibile decree of GOD, *He that believeth, shall be saved; he that believeth not, shall be damned.*

8. *Whom he did predestinate, them he also called.* This is the third step: (still remembering that we speak after the manner of men) to express it a little more largely. According to his first decree, that believers shall be saved, those whom he foreknows as such, he calls both outwardly and inwardly: outwardly, by the word of his grace; and inwardly, by his Spirit. This inward application of his word to the heart, seems to be what some term *effectual calling*. And it im-

plies, the calling them children of GOD, the *accepting* them *in the Beloved*; the justifying them *freely by his grace, through the redemption that is in Jesus Christ*.

9. *Whom he called, those he justified.* This is the fourth step. It is generally allowed, that the word *justified* here is taken in a peculiar sense; that it means, he made them just or righteous. He executed his decree, *conforming them to the image of his Son*, or (as we usually speak) *sanctified them*.

10. It remains, *whom he justified, those he glorified.* This is the last step. Having made them *meet to be partakers of the inheritance of the saints in light*, he gives them *the kingdom which was prepared for them before the world began*. This is the order wherein, *according to the counsel of his will* [the plan he has laid down from eternity] he saves those whom he foreknew, the true believers in every place and generation.

11. The same great work of salvation by faith, according to the foreknowledge and decree of GOD, may appear in a still clearer light, if we view it backward from the end to the beginning. Suppose then you stood with the *great multitude which no man can number, out of every nation, and tongue, and kindred, and people, who give praise unto him that sitteth upon the throne, and unto the Lamb for ever and ever*: you would not find one, among all that were received into glory, who was not a witness of that great truth, *Without holiness no man shall see the Lord*: not one of all that innumerable company, who was not *sanctified*, before he was *glorified*. By holiness he was prepared for glory, according to the invariable will of the Lord, that the crown purchased by the blood of his Son, should be given to none but those who are renewed by his Spirit. He is become *the author of eternal salvation only to them that obey him*: that obey him inwardly and outwardly; that are holy in heart, and holy in all manner of conversation.

12. And could you take a view of all those upon earth, who are now *sanctified*, you would find not one of these had been sanctified, till after he was *called*. He was first called, not only with an outward call, by the word and the messengers

gers of GOD, but likewise with an inward call, by his Spirit applying his word, enabling him to believe in the only-begotten Son of GOD, and bearing testimony with his spirit, that he was a child of GOD. And it was by this very means they were all sanctified. It was by a sense of the love of GOD, shed abroad in his heart, that every one of them was enabled to love GOD. Loving GOD he loved his neighbour as himself, and had power to walk in all his commandments blameless. This is a rule which admits of no exception. GOD *calls* a sinner his own, that is, justifies him, before he sanctifies. And by this very thing, the consciousness of his favour, he works in him that grateful, filial affection, from which spring every good temper, and word, and work.

13. And who are they that are thus *called* of GOD, but those whom he had before *predestinated*, or decreed to *conform to the image of his Son*? This decree (still speaking after the manner of men) precedes every man's calling. Every believer was predestinated, before he was called. For GOD calls none, but *according to the counsel of his will*, according to this *προθεσις*, or plan of acting, which he had laid down before the foundation of the world.

14. Once more. All that are called were predestinated, so all whom GOD has predestinated he *foreknew*. He knew, he saw them as believers, and as such predestinated them to salvation, according to his eternal decree, *He that believeth shall be saved*. Thus we see the whole process of the work of GOD, from the beginning to the end. Who are glorified? None but those who were first sanctified. Who are sanctified? None but those who were first justified. Who are justified? None but those who were first predestinated. Who are predestinated? None but those whom GOD foreknew as believers. Thus the purpose and word of GOD stand unshaken as the pillars of heaven, *He that believeth shall be saved: he that believeth not shall be damned*. And thus GOD is clear from the blood of all men; since whoever perishes, perishes by his own act and deed. *They will not come unto me*, says the Saviour of men: and *there is no sal-
vation*

vation in any other. They will not believe; and there is no other way either to present or eternal salvation. Therefore their blood is upon their own head: and GOD is still justified in his saying, that he willet^h all men to be saved, and to come to the knowledge of his truth.

15. The sum of all this is. The almighty, all-wise GOD, sees and knows from everlasting to everlasting, all that is, that was, and that is to come, through one eternal now. With him nothing is either past or future, but all things equally present. He has therefore, if we speak according to the truth of things, no foreknowledge, no afterknowledge. This would be ill-consistent with the apostle's words, *with him is no variableness or shadow of turning*: or with the account he gives of himself by the prophet, *I the Lord change not*. Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, he lets himself down to our capacity, and speaks of himself after the manner of men. Thus in condescension to our weakness, he speaks of his own *purpose, counsel, plan, foreknowledge*. Not that GOD has any need of *counsel, of purpose, or of planning* his work before hand. Far be it from us, to impute these to the Most High; to measure him by ourselves! It is merely in compassion to us, that he speaks thus of himself, as *foreknowing* the things in heaven or earth, and as *predestinating or fore-ordaining* them. But can we possibly imagine, that these expressions are to be taken literally? To one who was so gross in his conceptions, might he not say, *Thinkest thou that I am such a one as thyself?* Not so. *As the heavens are higher than the earth, so are my ways higher than thy ways.* I know, decree, work, in such a manner, as it is not possible for thee to conceive. But to give thee some faint, glimmering knowledge of my ways, I use the language of men, and suit myself to thy apprehensions, in this thy infant state of existence.

16. What is it then we learn from this whole account? It is this, and no more. 1. GOD knows all believers.

2. Wills

Wills that they should be saved from sin. 3. To that end justifies them. 4. Sanctifies : and 5. Takes them to glory.

O that men would praise the Lord for this his goodness ! and that they would be content with this plain account of it, and not endeavour to wade into those mysteries, which are too deep for them to fathom !

Armagh, June 5, 1773.

*The State and Description of COKESBURY COLLEGE,
situated at Abingdon, in the State of Maryland.*

NOT doubting but it will afford great satisfaction to the subscribers and friends of *Cokesbury College*, to have some particular account of its present condition ; we have, therefore, subjoined a brief relation of its state in the month of September, 1789.

The accounts which have been brought against it are as follow :

For building, - - - - -	£. 3857	0	4½
For tuition, - - - - -	412	10	7
For furniture and house-keeping, - - -	217	18	8
Total,	£. 4487	9	7½

Out of which the following sums have been paid :

For building, - - - - -	£. 2263	11	4½
For tuition, - - - - -	369	19	2
For furniture and house-keeping, - - -	217	17	8
	2851	8	2½
The debt which is still due, is - - -	1636	1	5
	£. 4487	9	7½

This

This college is 108 feet in length from east to west, and 40 feet in breadth from north to south, and stands on the summit and centre of six acres of land, with an equal descent and proportion of ground on each side. The whole building is well painted on the outside, and the windows completely glazed. The house is divided into rooms as follows—At the west end are two rooms on the lower floor, each 25 feet by 20; the second and third stories the same. At the east end are two rooms, each 25 feet by 20; the second and third stories the same. In the middle of the lower floor is the college-hall, 40 feet square, and over that on the second floor, two school-rooms, and on the third floor two bed-chambers. At the ends of the hall are spaces for four sets of stair-cases, two at the north end and two at the south end, with proper doors opening on the stair-cases. The carpenter's work on the first and second floors, with one stair-case, is almost compleated. The plaistering and painting of four rooms at the west end, are nearly finished; the school-rooms are also chiefly done; and one room at the east end partly plaistered.

There are ten boys who are wholly or partially on charity; several of whom are maintained, clothed, and educated gratis. There are also twenty independant scholars.

Poetry.

To Mr. — On reading his verses on the Charitable Man.

FAIR charity attunes thy lyre,
 A theme that aptly may inspire
 The gentle and humane :
 Her charms the muses oft have sung,
 And tributary honours hung
 Upon her golden fane.

But should we charity define
 Only in splendid alms to shine ?
 Say, is a part the whole ?
 True charity is heavenly love,
 An ardour coming from above,
 That renovates the soul.

From hence as from their genuine source,
 The virtues run their even course :
 And hence in tender guise,
 Benevolence with generous glow
 Hastens to soothe the widow's woe,
 And wipe the orphan's eyes.

Alms-giving is approv'd of GOD,
 Obtaining the divine applaud :
 But does the poet mean
 It can a *real merit* claim ?
 No !— Let the meritorious name
 Of Jesus intervene.

Let

Let it not take the Saviour's place :
He purchas'd heaven, and every grace,
 That makes us meet for heaven ;
He fills the breast with charity,
 Then with a grace divinely free
 Rewards what he has given.



A SHORT HYMN.

James iv. 1. *From whence come wars and fightings among you? Come they not hence, even of your lusts?*

HORRIBLE lust of fame and power,
 How long shall it o'er kings prevail ;
 Who bid the sword their kind devour,
 Lay waste the earth, and people hell,
 And madly for themselves prepare
 The highest thrones of torment there!

Father, from every bosom chase
 The demon of ambitious pride ;
 In pity to our slaughter'd race,
 For whom thy only Son hath died,
 The Saviour Prince, the peace of man,
 Send him in all our hearts to reign.

The kingdom of his grace alone
 Can make our wars and fightings cease,
 Unite our jarring wills in one
 Perpetual bond of perfectness,
 As rivals of that host above,
 Where all is harmony and love.

On the Death of an EPICURE.

AT length my friends the *feast* of life is o'er :
 I've ate sufficient—and I'll drink no more :
 My night is come : I've spent a jovial day ;
 'Tis time to part ; but oh!—What is to pay ?



EPIGRAM I.

[*By Dr. Byron.*]

NOR steel nor flint alone produces fire ;
 No spark arises till they both conspire :
 Nor faith alone, nor work without, is right ;
 Salvation rises, when they both unite.



EPIGRAM II.

[*By the same.*]

ZEAL without meekness, like a ship at sea,
 To rising storms may soon become a prey ;
 And meekness without zeal is still the same,
 When a dead calm stops every sailor's aim.



EPIGRAM III.

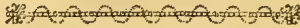
[*By the same.*]

A Heated fancy, or imagination,
 May be mistaken for an inspiration——
 True ; but is this conclusion fair to make,
 That inspiration must be all mistake ?
 A pebble-stone is not a diamond——true ;
 But must a diamond be a pebble too ?

EPIGRAM IV.

[*By the same.*]

HE is a sinner you are pleas'd to say ;
 Then love him for the sake of Christ, I pray,
 If on his gracious words you place your trust,
 —“ I came to call the sinner ; not the just, ”——
 Second his call ; which if you will not do,
 You'll be the greater sinner of the two.



EPIGRAM V.

[*By the same.*]

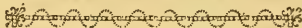
PRAYER and thanksgiving is the vital breath,
 That keeps the spirit of a man from death ;
 For prayer attracts into the living soul,
 The life, that fills the universal whole.



EPIGRAM VI.

[*By the same.*]

TO own a GOD, who does not speak to men,
 Is first to own, and then disown again :
 Of all idolatry the total sum
 Is having gods, that are both deaf and dumb.



EPIGRAM VII.

[*By the same.*]

WHAT is more tender than a mother's love
 To the sweet infant fondling in her arms ?
 What need of arguments her heart to move
 To hear its cries, and help it out of harms ?

Now

Now, if the tenderest mother were possess'd
 Of all the love, within her single breast,
 Of all the mothers since the world began,
 'Tis nothing to the love of GOD to man.



PROCRUSTINATION.

WRETCH that I am! what friendly power
 Shall fix my wav'ring soul,
 Teach me to seize the present hour,
 And customs, charms controul?

Why thus persist, from day to day,
 To err, in wisdom's spite?
 I see my path——why then delay
 What reason tells, is right?

The *present* day the attempt is vain:
 We've *something* still to do:
 But when to-morrow comes, 'tis plain,
 That will be *present* too:

And then the same reluctant will,
 T' attend th' ungrateful theme,
 Will thwart our resolutions still,
 And frustrate every scheme.

How soon, amidst these faint resolves,
 The spring of life is o'er?
 How quick each annual sun revolves,
 But——youth returns no more.

Manhood to youth, and soon old age
 To manhood's strength succeeds:
 O! then let each successive stage
 Be mark'd by virtuous deeds.

Whilst

Whilst yet your strength of mind remains,
 Resist the rising storm:
 Break loose from passion's irksome chains,
 And every vice reform.

Dare to be wise! begin to-day,
 Nor trust uncertain fate:
 Your long-plann'd reformation may
 To-morrow come too late.

To-morrow, oh! how oft you swore
 To change your course, my friend!
 Thus 'twill be always one day more,
 Ere you begin to mend.

“ When once I've finish'd *this* affair,
 My actions I'll review:
 And when I've brought *that* scheme to bear,
 Begin my life anew.”

The idiot thus who saw his way
 Across the *Severn* lie,
 Resolv'd upon its banks to stay,
 Till all the stream ran by:

But torrents with united force,
 Augment the copious river;
 Which proudly still pursues its course,
 And murmuring flows for ever.

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